

March, 1908.

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The Antiquary

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that's old. old friends,
old times, old manners,
old books, old wine."*

Goldsmith

An Illustrated
Magazine
devoted to
the study of
the Past

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PRESS OPINIONS.

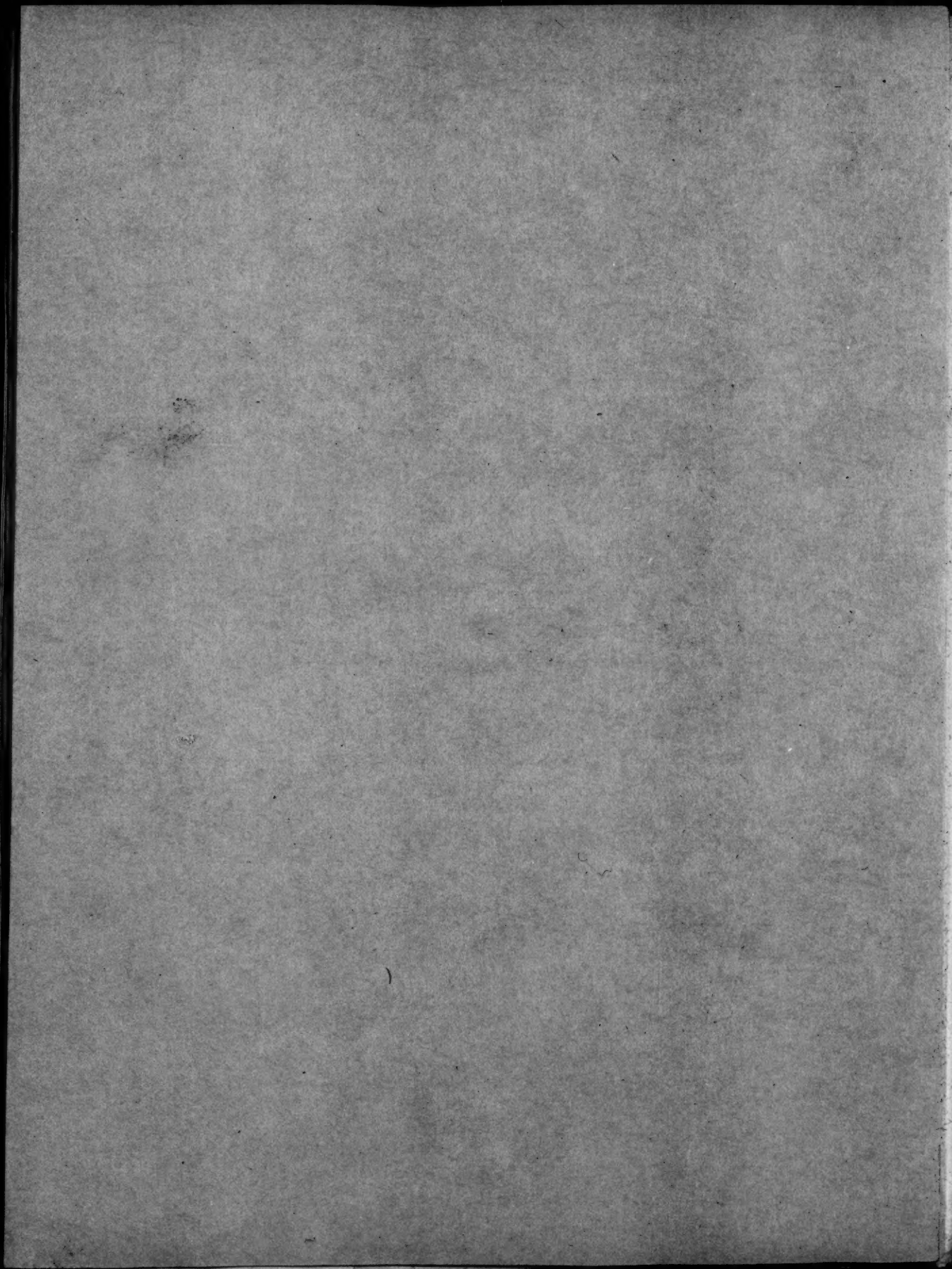
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"I am much obliged to you for sending me a specimen of your new magazine, 'Yorkshire Notes and Queries.' As a contributor to 'Notes and Queries' for nearly half a century, I welcome it. I hope you will let me say how much I congratulate you on the excellent form and contents of this magazine. If kept up by all the spirit that is indicated by this first number, it ought to prove a great success. To show you that I am not offering an opinion without having read the work, I will call your attention to two or three misprints, etc."—From E. W. BRADBROOK, Esq., C.B., F.S.A. (Vice-President of the Royal Society of Literature.)

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.





The Antiquary.



MARCH, 1908.

Notes of the Month.

ALL the efforts of the Preservation Committee were in vain, and Crosby Hall is now a thing of the past. Much of the old work, we understand, has been taken down carefully, with a view to its re-erection elsewhere; but this is of small importance. The Committee for the Survey of the Memorials of Greater London have seized the occasion to issue an appeal signed by such well-known names, among others, as those of Lords Ripon, Curzon, and Balcarras, Messrs. Philip Norman, Walter Crane, W. D. Caroe, and W. J. Hardy, in which the "crying need for a full and comprehensive record of the historic buildings which still exist within and around our great city" is once more emphasized.

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"The committee's work," says the circular, "is well known. During thirteen years there has been collected a large mass of material, mainly by the voluntary work of members, and from this have been prepared seven valuable monographs on such buildings as the Trinity Hospital, Mile End; the churches of Stratford-le-Bow and Stepney; Bromley Palace; the Great House, Leyton, etc.; beside the surveys of the complete parishes of Bromley-by-Bow and Chelsea, the latter of which is in active preparation.

"The historical value of these monographs cannot be over-estimated, since they not only present a carefully verified account of the persons and incidents connected with
VOL. IV.

the past existence of each building, but give also a complete architectural record of the fabric itself, by means of elaborate drawings and photographs. During the whole period of the movement in favour of the preservation of Crosby Hall the committee have been pursuing this most important work in regard to this building, and the public may expect by February to be in possession of the result of their labours in the form of their ninth monograph.

"The voluntary work of the 'active' section has enabled the committee to publish these volumes in an expensive and tasteful form, befitting their character as permanent records, and yet to offer them to the public at a comparatively low price. It is clear, however, that these gratuitous services must be seconded by the practical support of a larger roll of subscribing members than has hitherto been available. The committee, therefore, confidently appeal to the public to join their ranks, and to participate in the preparation of a work which shall be worthy of London—a work which, when completed, will be monumental in character and a priceless possession of the generations yet to come.

"The committee, in issuing now the complete monograph on Crosby Hall, which is illustrated by reproductions of old prints and a splendid series of modern drawings of the hall, only just completed, wish to call attention to the fact that copies of any publications issued by them are presented first to all their members. Ladies and gentlemen wishing either to subscribe to this particular monograph or to become regular supporters of the committee are requested to communicate with the secretary, Mr. Percy Lovell, Parliament Chambers, Great Smith Street, S.W."

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Mr. John Hebb, of Brighton, writes: "M. Eugène Lefèvre, according to *Le Journal*, has recently discovered in a building attached to the court-house at Étampes (dep. Seine-et-Oise), now in the occupation of the gendarmery, a mural painting, the importance of which has been overlooked, and which appears to date from the commencement of the fourteenth century. The subject represented is the donation by
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Philip le Bel to Louis of Evreux of the barony of Étampes in 1307. The painting has merely suffered some insignificant scratches, and the figures of the King, the Queen-mother, and the King's sons are clearly distinguishable. If M. Lefèvre is correct in his appreciation of the painting, we are in the presence of a capital work of art in the history of the origins of painting in France in the fourteenth century."



Researches recently made in the muniment-room of Rochester Cathedral show that the Dean and Chapter possess great treasures in the shape of ancient documents. The royal charters include two of Henry I., one of which bears the crosses of Henry and Matilda, and the seals of Archbishop Anselm, Bishop Gundulf, and other notabilities of that time. A charter of Stephen confirms the dotation of previous Kings, and another of great interest is the original foundation charter of the cathedral, that of the famous Gundulf, architect and Bishop (who died in 1108), granting certain churches to his new construction. Hamon, Sheriff of Kent, and many abbots and knights attest his gift. Another long series of great interest includes no less than five royal charters, with the seals more or less perfect of Richard Cœur de Lion; but probably the finest single document in the whole collection is the great deed of exchange between Hubert de Walter, Archbishop of Canterbury, and Gilbert, Bishop of Rochester, which has appended a number of extremely interesting seals, including a perfect specimen of that of Richard I. tied to the seal of Hubert. The work of examining and classifying the various charters, rolls, and parchments has been done by the Rev. J. Harvey Bloom, M.A., Whitchurch Rectory, Stratford-on-Avon, an acknowledged authority on English heraldry and seals.



Among the many archæological projects for the celebration of the Festival of Rome in the year 1911, one of the most interesting is that of the restoration and isolation of the Baths of Diocletian, the largest and most complete remains of ancient Roman baths extant.

The original edifice, which was dedicated

in the year 305, covered a square mile, and was capable of accommodating 3,000 bathers. The sudatorium and tepidarium of the baths were converted by Michael Angelo into the Church of Santa Maria degli Angeli, and, owing to the use to which it was assigned, the tepidarium, which forms the body of the church, remains the most splendid hall that has come down to us from ancient times. It measures 336 feet in length by 90 feet, and is 84 feet in height, while the vault still bears the great bronze rosettes from which lamps once hung.



The French National Museum has bought at Belgrade for £6,000 one of the ten twenty-franc gold pieces struck in 1806 to commemorate Napoleon's assumption of the Imperial title. The owner of the coin, M. Petrovich, inherited it from his grandfather, to whom Marshal Marmont gave it at the capture of Ragusa in 1806.



Referring to the old sulphur matches recently mentioned in these pages, Mr. W. V. Felton, of Sandgate, Pulborough, writes: "I was born in 1835, and I well remember these matches being used in my father's house in the forties. The servants used the flint and steel igniting the tinder, into which the sulphur match was dipped. The rushlight was used as a night-light until about 1860, and I have one of the peculiar shades, pierced full of holes, in my possession; also some of the old holders used in Sussex."



We take the following note from the *Westminster Gazette* of February 4: "A striking touch of the commonplace of modern life, even amid surroundings which should lend themselves inevitably to romance, is to be seen in the announcement that, in connexion with certain projected 'non-stop runs' by the Great Western Railway Company from Paddington to Penzance, a water-trough may be 'laid at Restormel, a place lying between Lostwithiel and Bodmin Road.' What a shock such a description must be to those who know Restormel as one of the oldest among Norman castles in Cornwall, given to Simon de Montfort as security during his great struggle for a Parliament, resided in by the Black Prince, and captured

from Charles I. ! So picturesquely situated is it that Carew was led to declare three centuries ago, 'Certes, it may move compassion that a palace so healthfull for aire, so delightfull for prospect, so necessary for commodities, fayre (in regard of these dayes) for building, and so strong for defence, should in time of secure peace be wronged with spoylings.' A contemporary writer was even more wrought upon, exclaiming, 'The whole castle beginneth to mourn, and to wringe out harde stones for teares, that she that was imbraced, visited, and delighted with great princes, is now desolate, forsaken, and forlorne.' And at last, after having been admired by the late Queen Victoria and her Consort, accompanied by the then very young Duke of Cornwall, now Sovereign of these realms, picturesque and historic Restormel is to be known only as the site of a possible railway water-trough and as 'a place lying between Lostwithiel and Bodmin Road.'"

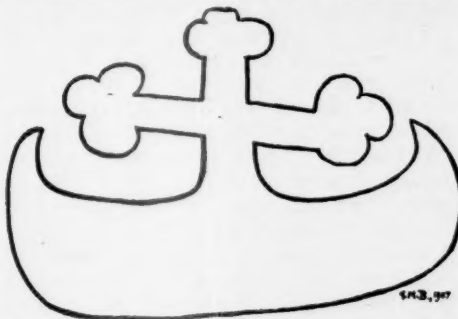
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The London Pageant has been postponed till 1909, to avoid clashing with the forthcoming Franco-British Exhibition. York also is to have a pageant next year, under the management of Mr. L. N. Parker, in the grounds of St. Mary's Abbey.

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Mr. G. Montagu Benton, of Chesterton, Cambridge, writes: "An interesting symbol occurs at the back of a piscina in the south aisle of the Perpendicular church of Nayland, near Colchester. It is situated just above the mortices for the shelf, and is painted in a flat tint of red ochre, its dimensions being 7.5 inches by 5 inches. From the illustration, made from a careful tracing, it will be seen that apparently a ship or ark is indicated, from the centre of which a cross *botonée* springs. Can this design symbolize the Catholic Church as the Ark of Safety, or is it merely a form of consecration cross, or does it combine the two? I can only recall one other example of a painting in this position, which is (or was) to be found in the south aisle of St. Mary's Church, Bury St. Edmunds, and depicts the sacred monogram within a collar of SS; but, on the other hand, consecration crosses on the wall *just above* piscinae are not infrequent, and there

is one so situated in the Chapel of St. Anne, St. Gregory's Church, Sudbury, Suffolk. Perhaps some reader of the *Antiquary* can throw light on the subject. The Vicar, the Rev. J. D. Gray, tells me that when Nayland Church was restored (c. 1876) the painting in question was covered with whitewash, as the churchwardens of the time considered it



'Popish'! The Rev. C. Birch, however, who was something of a local antiquary in his day, traced its outline through the whitewash, and coloured it afresh, and it now looks almost exactly as it did when Mr. Birch originally saw it nearly seventy years ago."

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The Mayor of Lancaster has issued a circular stating that an exhibition of historical and antiquarian objects of interest connected with that town and the district will be held in connexion with the opening of the extension of the Storey Institute during the coming summer. The exhibition will include the municipal insignia, town charters and ancient documents, ancient weights and measures, plans, prints, engravings, paintings, seals, medals, old Lancaster play-bills, watches and clocks by Lancaster makers, and many other curiosities and relics of days gone by of local interest. Many interesting loans have already been promised, and further offers are invited. All communications should be addressed to the Town Clerk.

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We have received the Report of the Bristol Museum and Art Gallery Committee for the year ended September 30, 1907, an illustrated, well-printed pamphlet, sold for two-pence, which chronicles steady progress in all departments. Among the additions to

Egyptian antiquities is a very interesting series of "soul-houses," pottery models of houses placed in graves for the accommodation of the souls of the deceased, lately found at Rifeh, in Upper Egypt, by the British School of Archaeology in Egypt, which have been arranged in evolutionary sequence in a floor-case; they date from the tenth to the twelfth dynasty (3000-2500 B.C.).

Among the objects of local interest added is a fine collection of old Bristol cut glass, given by Mr. A. C. Powell, of the Phoenix Glass Works; it consists of jugs, decanters, wine-glasses, tumblers, and salt-cellars, and "admirably illustrates the splendid quality of the work carried on in this, one of Bristol's most important industries of the last century."

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 "Our readers will be glad to hear," says the *Cambridge Review*, that a safe resting-place is to be found for one of the few 'private antiquities' of Cambridge. Three of the very fine old mantel-pieces in the house at the corner of Market Hill and Petty Cury have been presented to the Corporation by the munificence of Messrs. Hallack and Bond, and it is to be hoped that they will be set up in some place accessible to all. An account of them may be found on p. 77 of Atkinson and Clark's *Cambridge*. Both the general appearance and the detail are wonderfully well preserved; one of them bears the date 1538, and by the arms and initials it is known that they were erected by members of the Veysy family. Particular praise must be given to the angels' heads on one of the ground-floor specimens, and to the arms of the Grocers' Company in the centre of the same mantel-piece."

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 Great regret is felt in Norwich at the condemning of the ancient Guildhall. The building is declared to be unsafe, and it must therefore come down in the interests of the public. The hall, which faces the Market Square, is of squared flints, inlaid with freestone work, and is surmounted by battlements and turrets. It was built in the fifteenth century, but has, of course, been considerably altered from time to time. The Guildhall still retains in the council chamber the carved benches and arrangement of the aldermanic court of the Tudor period. A

photographic illustration of the building appeared in the *Daily Graphic* of January 24.

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 Many discoveries of interest to the antiquary have been made by workmen engaged in digging the foundations for the new General Post Office on the site formerly occupied by Christ's Hospital. A part of the wall built round the City of London by the Romans has been found running beneath the school playground. It was 2 feet below the surface, where it was 7 feet wide, and it extended to a depth of 16 feet. It was built in the usual Roman method, and was composed of Kentish ragstone from the Maidstone district, with bands of tiles about 2 feet 6 inches apart. Connected with the wall were two circular bastions. The wall and the ditch that ran outside it have now been cleared. In the latter were found a number of skates made of bone. Many specimens of Roman and mediæval pottery have also been discovered, as well as a large number of coins. Special instructions have been issued to the workmen in order that the links with the past that the site is likely to yield may be preserved. The Society of Antiquaries is not overlooking the value of the discoveries, and Mr. Philip Norman, the treasurer of the society, is taking a keen interest in the excavation work.

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 Advertising to the recent correspondence on "Pulpit Hour-glasses," Mr. Henry Carr, R.N.R., of Portishead, Somerset, writes under date February 5: "There was a pulpit hour-glass in the old church of Parracombe, North Devon, eight years ago, and it may be there still. This Norman church, which has been used for the last thirty years as a mortuary chapel, was greatly damaged by lightning on the 28th ult. Local tradition has it that it was one of the churches built by the murderers of Becket, as a penance for their crime. Can any of your readers say if there is authority for this?"

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 We note with regret the deaths of Lieutenant-Colonel J. R. Bramble, F.S.A., an active member of the Somerset Archaeological Society for more than forty years, and a member also of the Clifton Antiquarian Club and the Bristol and Gloucestershire

Archæological Society; of Mr. J. D. G. Dalrymple, of Woodhead, Glasgow, who by becoming honorary secretary of the Glasgow Archæological Society revived and re-established that important society, of which about three years ago he became the president; and of the Rev. Charles Kerry, formerly editor of the Derbyshire Archæological Society's *Journal*, and author of a history of Smalley, his birthplace, which appeared a year or two ago.

* * *

The Syndic of Rome and the Communal Council have stayed their hands, we are glad to hear. It is proposed now that the cuttings already approved by the Communal Council shall not be made in the ancient walls, but the passages shall be opened in the walls of more recent construction. But, unfortunately, the damage already done is irreparable, since the masonry of the Aurelian Wall where cut can never be restored to its former state.

* * *

At a meeting of the Colchester Town Council on February 6, it was reported that a number of documents found in the castle bore the autograph signature of Henry VIII. Investigations were also being made with a view to finding the remains of the old chapel which formerly existed in the castle, signs of which have been seen. Mr. James Round, the owner of the castle, has granted permission for the search.

* * *

Dr. Ashby, the director of the British School of Rome, has been continuing in the *Builder* his series of articles on "The Aqueducts of Ancient Rome." The sixth appeared in the issue of our contemporary dated February 15. These articles and the many illustrations which have accompanied them represent the fullest and latest investigation into, and illustration of, the remains of these great Roman engineering structures, the traces of which are in many places fast disappearing.

* * *

The first open meeting of the British School of Rome was held in the library of the school on January 30. "The first paper," says the *Times* of February 5, "was read by the director (Dr. Thomas Ashby), upon a volume in the library of Mr. C. W. Dyson Perrins, containing a series of drawings on vellum

of Rome as it was about the year 1580, with fragments of the text which once accompanied them. The name of their author is unknown, and the text, which appears to have been originally of some length, is not identical with that of any of the works on the topography of Rome which are otherwise known; and it is therefore probable that the volume was prepared for some private individual who was interested in the subject. Both text and drawings contain new particulars (though some of the latter are copied from engravings already known), and are thus of considerable interest and importance. The second paper, by the assistant-director (Mr. A. H. S. Yeames), dealt with the large sarcophagus formerly in the Ludovisi collection, and now in the Museo delle Terme, representing a battle between Romans and barbarians. The head of the Roman leader is obviously a portrait, and the same individual is represented in a bust in the Capitoline Museum. He has been variously identified, but hitherto without adequate reason. The date of the sarcophagus and of the bust must be about the middle of the third century A.D., and Mr. Yeames proposes to recognize in the portrait C. Furius Timesitheus, the father-in-law of the Emperor Gordian III., who conducted a successful campaign in Mesopotamia against Persia. Both papers were illustrated by lantern slides, and the meeting was well attended by British residents in and visitors to Rome, and by Italian and foreign archæologists."

* * *

Some interesting discoveries have been made in the ancient church of St. Margaret, Marton, Lincolnshire, a remarkable example of Saxon architecture. The tower has been undergoing restoration, and during the excavations for the under-pinning an interesting find was made of a paten and a portion of the stem of a chalice. They were buried in an old grave close against the south wall, and about 4 feet below the ground, among human remains. Unfortunately, no trace of the bowl or upper portion of the chalice was found. The paten is nearly perfect. They are evidently from the grave of a priest, and are made of pewter, and probably belong to the thirteenth century. The head portion of an old stone coffin, hollowed out for head and shoulders, was

found built into the south-west angle, as a quoin stone near the ground, and underneath it another stone, about 4 inches in thickness, with crosses cut on the front and back. During the excavations inside the tower the west and north wall of the nave were found to be constructed of herring-bone work similar to the walls of the tower, and probably of contemporary date, which would point to the nave being of Saxon workmanship. The chancel arch is a beautiful specimen of early Norman work in good preservation. A small crucifix carved in stone in the centre of a cross has been brought to light in the north wall of the chapel, at the east end of the aisle. The stone has been used to block up a small lancet window which exists in the wall. It is of early workmanship, probably Saxon, and in good preservation, with the exception of the head, which has been defaced. It is proposed to fix it in the east wall of the sanctuary, as its present position is hidden from view behind the organ.



At the sale of the Duke of Sutherland's collection at Trentham Hall last year, a Greek statue of a mourning woman was sold, after competition, for £3,780. The statue has now passed into the possession of the nation, and is placed as the principal object in the centre of the last of the Greek rooms. "We understand," says the *Manchester Guardian* of February 8, which gave an illustration of this beautiful figure, "that by the generosity of the Duke of Sutherland the Museum were able to acquire it at a considerably less sum than that mentioned. The history of the piece is somewhat obscure. It is believed to have been brought to Trentham about 1807 by the Duke's grandfather. It stood for many years in the garden, and under the influence of Staffordshire smoke and climbing vegetation became gradually blackened, and its appearance altogether was very different from what it now is. In the process of cleaning an inscription was discovered on the plinth, showing that, following an economical custom of the Romans, it had been used as a statue of a Roman lady. The figure seems also to have been slightly repaired, the left hand, which is the serious blemish of the piece, being obviously a repair of that time.

The custom of using ancient statues to represent Roman ladies is one against which Cicero thundered, and evidences of it have been found in several Greek statues. Possibly the adapters in this case were not whole-hearted in their act, for the inscription was cut very lightly. The inscription on the plinth now reads:

"A Statue of a Mourning Woman, which probably surmounted a tomb. Attic work of the 4th century B.C. (?) At a later period the figure seems to have been repaired and reused, and the name of a Roman lady, P(ublia) Maxima, daughter of Sextilius Clemens (?), engraved on the surface of the plinth."



An extraordinary story comes from Worcester-shire. It is reported that to raise funds for a new floor for their church, the vicar and churchwardens of Churchill, near Worcester, are in negotiation with Mr. Pierpont Morgan to sell him the ancient church chalice. Mr. Morgan has offered a considerable sum for it, and a good deal of local sentiment has naturally been aroused against the proposal. The Chancellor of the Diocese is being urged not to grant the necessary faculty. Mr. Willis Bund, F.S.A., in an address to the Worcester Archæological Society, said that the chalice was to be added to a collection of English and foreign chalices and a pyx which adorned Mr. Morgan's table—an array which suggested to him the feast of Belshazzar. There could be nothing more horrible than to allow a chalice which had been used for over 300 years—a vessel from which the parishioners had received the cup of salvation—to be polluted in this way. The sale of the communion plate was not the fittest way to provide for the church restoration. There ought to be no possibility of the faculty being granted. The vicar and churchwardens are trustees, and have no right to alienate the property of the church.



The Abbey of St. Mary of the Sandhills.

BY J. TAVENOR-PERRY.

THE Dunes that stretch in a line of low sandhills along the coast of North-West Europe from Sangatte to the Skaw, and restrain the waves which else would overwhelm, as they have done before, the Netherlands, have of late years assumed, where they skirt the shores of Flanders, a strength and immobility which make it difficult to appreciate their insecurity as a barrier to the seas during the early Middle Ages. The little fishing-hamlets which, less than a century ago, sheltered behind these shifting mounds, and trembled at every rising storm, have now spread themselves into great and fashionable watering-places; and from Heyst and Blankenberghe on the north to Nieuport-les-Bains on the south there is an almost continuous street along the whole length of the Digue.

Until the time of the Roman occupation of the country, and indeed for centuries afterwards, no attempt was made to strengthen or to regulate this natural sea-wall, which was alternately the safeguard and the terror of the unfortunate inhabitants. It was neither high enough nor strong enough to resist exceptional storms, so that sometimes they broke through it and flooded the land behind, and at other times, under the pressure of the wind, the mounds themselves gradually advanced over the country, overwhelming it in deluges of sand, and converting it into the likeness of a desert. In the course of time this encroachment of sea and sand had gradually changed the whole aspect of the country. Once it was covered with forests of beech and oak, and in the beds of peat which now lie below the surface and under the Dunes themselves, trunks of great trees are frequently found lying all in one direction as they were blown down by the gales from the north-west. But these forests must have disappeared long before historic times, for over the peat lies a bed of clay, or brick-earth, in which, from time to time, remains of Roman civilization have been discovered, such as weapons, urns, and

medals. It is over these strata that the sandhills have slowly progressed, leaving the land behind them to be devoured by the ocean, and spreading over the country a pall of fine sand, under which all vegetation perished.

In the most desolate part of this dreary country, between the marshes of the little River Yser, now lost in the network of modern canals and the shifting sands of the Dunes, St. Leger, the Bishop of Thérouanne, built a convent for monks of the Benedictine Order in the year 1107. Flanders was then just emerging from the ruinous condition to which it had been brought by the continued ravages of the northern pirates followed by the internecine disputes of its own lords, and was entering upon the period of peace and prosperity which commenced in 1093 with the accession of Robert II., King of Jerusalem, and continued for a century under its crusading counts till the death of Philip of Alsace in 1191. This first establishment did not remain for long, however, under the old Benedictine rules, for in 1138, by the influence of St. Bernard, who himself visited it several times, it became affiliated to the new Order of Cîteaux, and Robert de Gruuthuus was appointed its first Abbot. He belonged to a noble Flemish family the name of which is closely associated with Bruges, where the Gruuthuus town-house still stands, a building of great importance and beauty, and additionally interesting to Englishmen as having been for a time the residence of Edward IV. This Robert early came under the notice of St. Bernard, and in 1131, together with a number of noble Flemish companions, he entered the convent of Clairvaux, of which the Saint was then Abbot; and he only left it to take the rule of the refounded Abbey of the Dunes. Here he ruled for fifteen years, when he was raised to the abbacy of Clairvaux on the death of St. Bernard in 1153, and there he died in 1157. He was succeeded in his rule of the Flemish house by a Cistercian monk, one Alberon, who was nephew to Thierry of Alsace; but his health was too feeble to endure the rigours of the climate of this storm-swept waste, and he resigned his position and returned once more to Clairvaux. His successor, Idesbald van der

Gracht, was a man of mark, who played some important parts in the history of his country. He was born in the year 1100 of a noble Flemish family, and entered the Church at the age of twenty-five, being ordained by Jean de Warneton, Bishop of Thérouanne, when he was appointed by Thierry of Alsace almoner to the Court of Flanders, and later served as co-regent during the absence of the Count in the Holy Land at the Crusades. On the return of Thierry he resumed his interrupted clerical life, and for a time held a canonry in St. Walburg at Veuren; but, falling under the influence of St. Bernard, he took monastic vows, and entered the Abbey of St. Mary of the Sandhills at the age of forty-two years. In the quiet of the cloister he was for some time engaged in the education of Thierry's son, who later, as Philip of Alsace, became Count of Flanders; and being appointed Abbot in 1155, ruled the convent until his death in 1167.

Of the subsequent history of this first foundation there is no more to say, and there seem to be no traces of the building left, as in the early years of the thirteenth century it was overwhelmed with floods and gradually covered up by the ever-encroaching sand; and it became necessary to abandon the site and erect an entirely new monastery in a different position. Although the sandhills were not wholly abandoned, the spot selected was one of greater security and nearer to the ancient fortified town of Veuren or Furnes. The works were commenced by Abbot Peter, and were so far advanced in 1237 that the remains of Idesbald were then transferred from the old abbey to the new; but the scheme for the new building appears to have been so vast and so costly that fifty years and the rule of seven abbots passed away before it was considered complete. We are fortunately in possession of a plan of the reconstructed abbey buildings, or at least a bird's-eye view, as it is more poetically termed, by the celebrated Peter Pourbus, showing them as they existed in his time. The painter was an adept in the art of this realistic kind of map-making, as is shown by his celebrated survey of the Franc de Bruges, decorated with armorial bearings, which is preserved, together with this view of the abbey, in the

Hôtel de Ville. That it is no fancy sketch is shown by the close adherence it presents to the well-known type of the Cistercian abbeys, as well as by the legend which, in a frame surmounted by shields of arms, gives definite and valuable information as to the use of the different buildings.

The abbey stood in a large square area enclosed by walls in the centre of which were placed the church and conventual buildings, surrounded by gardens and orchards, among which were scattered various accessory offices, including two windmills to grind the abbey corn. It was approached by a road from the south, which skirted the west side of the area to the abbey gate, standing nearly opposite the western end of the church. This church, according to the legend on the picture, and as described by other writers, must have been one of the finest in Flanders, and to be compared in its dimensions only with the cathedral churches of Northern Europe. In plan it exactly accorded with its prototype of Clairvaux, though in size it far surpassed it. It consisted of a short apsidal choir, a long nave with aisles, transepts also with aisles, and, apparently, a porch or narthex at the west end. Its dimensions over all were 447 feet, and the height of the nave was 104 feet; but perhaps these dimensions will be only appreciated by comparison with other churches. Clairvaux, the mother church, seems only to have been 330 feet long, while Fountains, the largest Cistercian church in England, was only 385 feet; and though Salisbury Cathedral has about the same extent on plan, it is exceeded in height by the Flemish abbey. The external treatment of this great building was simple in the extreme; there were no pinnacles surmounting the flying buttresses, and there was no tall tower or spire to break the monotony of the long roof. In this respect the Cistercian rule was strictly observed. By the general Chapter of 1134 bell-towers were expressly forbidden, and only wooden bell-turrets of a moderate height permitted; accordingly, here only a modest *fleche* was set up on the crossing to carry the one bell.

Another view believed to represent the abbey differs in one particular essentially from the view painted by Pourbus. This

occurs on an engraved plate of the armorial bearings of the Abbot Campmans of the date of the removal of the foundation to Bruges. In the background is a view of the sandhills, and it shows on the one side some indefinite ruins, and on the other a group of buildings with a lofty tower and spire. It has been generally assumed that these represent respectively the ruined Church of St. Leger and the later buildings of the thirteenth century. If this were correct, then it would show that the later builders had departed from the strict Cistercian rule in erecting a tower; but it seems to be more likely that the ruins are intended for the abbey which the monks were leaving, and the other buildings represent the neighbouring town of Veuren with its lofty belfry, which is standing to this day.

The conventual buildings were all placed to the south of the church and arranged round the great cloister, as at Clairvaux. The building on the western side, which was 250 feet long, extending southwards from the church, is described as the grange, which may perhaps have been the use to which it was devoted at the time the picture was made; and a similarly placed building is also described as such by Viollet-le-Duc in his restored plan of the older abbey; but there seems to be considerable doubt if so very important a building was originally intended to serve so mean a purpose. Mr. Edmund Sharp, a great authority on the architecture of the Cistercians, was inclined to the belief that this was intended as the lodging for the lay brothers, of which we know as many as two hundred at least were regularly employed during the fourteenth and fifteenth centuries in this abbey, and he names it the *domus conversorum*, since the servants, artisans and agricultural labourers employed by the monks were known as the *conversi*. Possibly the undercroft may have been, in part, used as a granary or for storage purposes, and thus acquired the name given to it on the legend.

On the east side of the cloister was a similar range of buildings, two stories in height and 150 feet long, called on the description the library, which, taking a part for the whole, may be so far correct. It contained principally on the ground-floor

the chapter-house and the monks' day-room at the southern end, over which was the dormitory with the library over the chapter-house. On the south side of the cloister, and running north and south, was the refectory, which appears to have been a considerable building, and in the cloister immediately opposite its entrance was the lavatory, arranged in a building projecting from the cloister arcade, as at Clairvaux. Eastward of the chapter-house was a smaller cloister surrounded by other buildings, and with the scriptorium to the north. To the south of the conventual buildings and at some little distance from them was a range one story high, which is that probably described as the *atelier de tissage*, 220 feet long. No doubt the monks engaged in the cultivation of flax and the manufacture of linen cloths, for which the district was famous even in those days; and with so large a factory we can understand how they employed so many "hands," and why their *domus conversorum* was so extensive. The various other large buildings scattered about the enclosure are not so easily identified, but they can be assigned to the abbots' lodging, the guest-house, the infirmary, and other accommodation, and they seem all to have been on an equally vast scale with the church itself.

How a building so extensive and so substantial can have utterly disappeared is very remarkable. In England, where the destruction of the monastic buildings was intentional, and carried out in a systematic manner, and where there was the further inducement to demolition in the value of the stones for building purposes, no such complete effacement of a great abbey ever took place. The abbey was attacked early in the troubles which arose when the Duchess Margaret of Parma attempted, by the command of her brother Philip, to enforce the edicts of the Inquisition in the Netherlands. The insurrection, which was led by the confederated Flemish nobles, derisively termed the "Gueux," was rather to defend their freedom from Spanish tyranny than from any religious motives; but it called into existence large bands of armed marauders, who cared for neither cause nor sect, and who roamed the country, engaged in barefaced

robbery and wanton destruction. So fierce and so systematic were their onslaughts that great churches such as Antwerp, Ghent, and Tournai were wrecked in a few hours; and it was to such enemies as these that the great abbey fell a victim. So complete was the demolishment that when the robbers had disappeared the monks who had fled do not seem to have attempted even a temporary repair of the buildings, and, their watchful care relaxed, the sand once more advanced across the deserted land, and soon all that remained was buried beneath a desert waste.

The monks who had escaped from the destruction retired for a time to Bruges; but in 1610 they returned to the neighbourhood of their old abbey, and attempted to adapt a large farm called "Ten Bogaerde," close to the walls of Veuren, to their requirements. But they do not appear to have been successful, or the disturbed state of the country made it advisable that they should dwell within the walls of a city; and finally, in 1627, the Abbot Campmans removed to Bruges. Here a simple building, still standing, and known as the "Seminary," had been erected for their use, to which they gave their ancient name of the Abbey of the Dunes; and between the years 1775 and 1778 they built a great church, in the unhappy taste of that period, which they vainly thought rivalled the one they had left buried in the sandhills. But their rest even here was but short-lived; at the French Revolution they were again scattered, and for a second time their venerable establishment went down, never again to be revived, before the turbulence of an angry people.

But there is one memorial of the earliest days of the abbey still surviving, in the chasse which contains the remains of the third Abbot, Idesbald van der Gracht, which the monks religiously preserved in all their wanderings; and the story of its migrations reads like a fresh version of the legend of our own St. Cuthbert. Idesbald was first buried in his own abbey; but when that was deserted his remains were removed by the Abbot Nicolas de Bailleul to the new buildings, and placed in a little chapel which had been erected for their reception. Here he rested beneath the ruins of the destroyed abbey until 1624, when Abbot Campmans,

searching among them for the chasse, found it intact beneath a pool of stagnant water which had spread over the site, and he removed it to the temporary Abbey of Ten Bogaerde, whence, in 1627, it was carried by the monks to Bruges. When they were finally scattered at the Revolution, it was carefully hidden by pious persons in the neighbourhood until, more favourable times returning, it was finally deposited in the existing chapel of Notre Dame de la Potterie.

Such is all we know of the Abbaye des Dunes. Beneath a desert of sand and rough vegetation no doubt much of the ancient building still remains, and if one of those ardent diggers, such as those who have laid bare the foundations of many a hidden building in this country, would devote his attentions to this spot, he might disinter and disclose the remains of what was once undoubtedly one of the finest establishments of the great Cistercian Order.

The following books may be mentioned as among those consulted for this article: *Histoire de l'Architecture en Belgique*, par A. G. R. Schayes; *Belgium*, by W. H. James Weale; *Histoire de la Ville de Damme*, par L. Macquet; *Le Bienheureux Idesbald van der Gracht*, produced by the Society of St. Augustine of Bruges; *Transactions of the Royal Institute of British Architects* for 1871, containing a paper by Edmund Sharp on the architecture of the Cistercians; and *Dict. de l'Architecture*, par Viollet-le-Duc.



Curious Renaissance Carvings from an Old House in Derby.

BY GEORGE BAILEY.



THE house in which these carvings are is of historical interest, as having been occupied by some of the suite of Charles Edward Stuart during the two nights of their visit to the town. Lady Ogilvie and others stayed there; and at the next house were Lord Elcho and others, as is related by Hutton, who quotes from the interesting letter of Mr. Hugh

Bateman, who writes: "At dusk the Prince arrived on foot with his guards. He was tall, straight, slender, handsome, dressed in a green bonnet laced with gold, a white bob-wig, the fashion of the day, a highland plaid, and a broad-sword." There used to be a small portion of this plaid at Ashbourne Hall in Mr. Franks' time, as well as one or two of the officers' names, in chalk, on the doors of the rooms where they slept.

The family of Franceys, who at that time

the heiress, Jane, daughter of William Frauncys, was married to Thomas Burdett, of Bramcote, Warwickshire—created a baronet, February 25, 1618. Thus it passed to the Burdetts. Sir Thomas took down the ancient manor-house of the Frauncys, which was a long, rambling, half-timber structure, and erected the present stone house in 1755, and it is still the Staffordshire seat of that family.

Nearly all the houses in Derby market-



FIG. I.

owned the house, was an old one in the county. In the fourteenth century, in the reign of Edward II., they had a manor-house at the village of Allestree, about two miles from Derby, of which house there is now no trace, except a few fine elms and a very old mulberry-tree, which indicate its site.

In the thirty-fourth year of the reign of the third Edward (1352), Robert Franceys (or Fraunces—the name is variously spelt) purchased Foremark Manor of Elizabeth Verdon. It continued in the family until

place were at that time occupied by wealthy families; and though now they are all made into business premises, in several of them there may still be found relics of their former stateliness. The house of which we write, once the residence of the Francys, still retains some of these evidences. A large drawing-room on the second floor, and some other rooms, are dadoed with oak—though, from the fact that it is now painted and grained, it is not easy to think so—the upper panels of which are filled with carved

scrolls and other devices, while below them the whole is filled with the well-known "linen pattern."

It would be interesting to know where it all came from; it is much older than the

same stone, there is carved the crest of Francis—on the trunk of a vine-tree, fructed, an eagle with wings elevated, all proper (Fig. 1). On a hatchment in All Saints' Church the full achievement appears—viz.: Arg., a chevron between three eagles, displayed gu.; and in pretence, Harpur of Calke: Arg., a lion rampant, within a bordure, ingrailed sa.; crest: Or, an eagle with wings elevated, standing on a vine-trunk fructed ppr. Unfortunately, there is no monument in the church to supply a date; but it must have been early in the eighteenth century, as the arms in pretence are those of the Harpurs of Calke Abbey. There were several other arms used by other members of the Francis



FIG. 2.

apartments in which it is found, and there are some indications of an ecclesiastical character about it which are puzzling. It might have been brought there when the old house at Foremark was taken down, it may

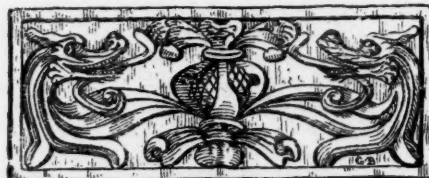


FIG. 3.

family from the fourteenth century and onwards; but those in the church may be taken as those of the family then residing in the house under notice, as the crest here figured proves.



FIG. 4.

be said; but there is no evidence, and it is vain to speculate. The wood is there, and nothing definite is known about it.

The chimneypiece in this room is of blue marble, decorated with festoons of flowers in white marble, and in the centre, also in the

The sketches of some of the carved panels represented here indicate that the originals were, most likely, of the time of Henry VIII. They are coarsely cut, but are bold and effective. From Figs. 3 and 4 it will be seen that the scrolls have branches and fruits of

the pomegranate-tree carved on them, with or without heads of chimerical animals; other panels have grotesque heads on medallions, with spaces filled with various patterns of knots, similar to Fig. 5; and in Fig. 2, which is taken from the centre of one of the panels, is shown a heart, upon which the sacred monogram is carved, crowned with a rudely designed mitre. In the panel this device is supported by angels, and there are other panels with scrolls, upon which large initials are carved, also so supported, which seem to indicate that this dado may have originally

never having been intended to occupy the places in which they now are.

In a future issue some sketches of fancy heads of women and men will appear, taken from an old door from an old castle in Norfolk—a door that was certainly not made for the castle, which is Norman, the door being Renaissance, but of much better work than those figured here; and we hope to supplement this by some very elegant examples from two old churches—in one instance from carved oak, and in the other from a fine stone capital.



FIG. 5.

formed part of some ancient church, monastery, or, perhaps, private chapel, long since demolished.

Such scattered remnants are by no means uncommon in churches and country houses, and all record of whence they originally came is quite lost. But it is certain that there are not a few such relics of the times of old still to be seen in many churches and old houses by those who have eyes to see. Much was heedlessly destroyed by ignorant persons, but there is much more left than people in general are aware of, those relics

A Pre-Reformation Book of Ecclesiastical Precedents.

BY A. PERCIVAL MOORE, B.C.L.

THE history of the ecclesiastical courts of this country has yet to be written. Reeves more than a century ago saw the impossibility of writing a history of English law, which should profess to be in any sense complete, without giving a fuller account of these courts than his predecessors. As Bishop Stubbs says:

"The clergy had in the spiritual courts a whole system of judicature parallel to the temporal judicature, but more inquisitorial, more deeply penetrating, and taking cognizance of every act and every relation of men's lives." More recently the late Professor Maitland has given to the world the results of the excursions which he was compelled to make into this field for the purpose of the history which he wrote in co-operation with Professor Pollock.

The inspiring influence of Maitland's genius has been felt in this as in every other department of legal study. He has drawn a sketch in broad outline with the sure touch of a master, and no future investigations are likely to discredit the general conclusions at which he arrived as to the law and practice of the spiritual courts, and the true relation of the legatine and archiepiscopal constitutions of the English Church while England was still a province of the Papal realm, to the *jus commune* of the whole Catholic world. But no one was more conscious than he was of the inadequacy of the materials ready to his hand.

Many problems must await solution until the necessary documents are forthcoming. These documents may have perished, or they may be lying in a library, or in a neglected corner of some dusty chamber within the precincts of a cathedral.* Progress is impossible until the extant records of ecclesiastical courts are catalogued, indices published, and all archives of this class are made easily accessible to students. It is not to be expected that the monuments of an obsolete system of judicature should be preserved as the year-books have been.† The official income of diocesan registrars is small, and it

would be unreasonable to expect them to undertake the labour of making indices of the documents in their custody, even if they were capable of doing so, or to incur the expense of securing them in fireproof depositories, and of making them accessible to students.

The late Bishop Creighton's Bill, which passed the House of Lords in 1900, for enabling the Ecclesiastical Commissioners to make proper provision out of their common fund for the housing, care, and custody of diocesan records, undoubtedly indicated the best method of dealing with the matter. Meanwhile the case of Lincoln, where the contents of the diocesan registry are being thoroughly examined and arranged, and, so far as possible, repaired by an experienced local antiquary, and the expenses defrayed by subscription, shows what can be done to repair past neglect by voluntary effort. No doubt the value of the Bishops' registers, which contain a record of diocesan business of many kinds, is now sufficiently recognized, and a useful work is being done by the Canterbury and York Society in publishing them. But the books which contain entries of what was done at each session of the courts in causes of correction and causes of instance, and the documents relating to suits—namely, libels, personal answers of defendants, interrogatories, depositions of witnesses and definitive sentences—are indispensable to any investigation into law and procedure, and it is to be feared that they have often been treated much as solicitors are accustomed to treat eighteenth-century title-deeds to land.

Apart from their value to the jurist, these documents contain much information interesting to the economist, the genealogist, and the county historian.

There is another class of book frequently to be found in diocesan registries, which is almost entirely neglected by antiquaries. These books contain precedents and information likely to be of use to advocates, proctors,

mittee of the House of Commons on the Record Commission; and yet the Sovereign and Parliament had often shown interest in the proper care of the records. Few Bishops have resembled Creighton, and there has been no industrious antiquary except Newcourt among diocesan registrars.

* According to Sims' *Manual for the Genealogist and Antiquary*, published in 1856, the earliest judicial proceedings preserved in any Consistory Court are of the year 1450 in the Courts of York and of Lichfield and Coventry, but no reliance can be placed on the incomplete returns which have been made. The writer recently inquired at a diocesan registry whether any documents in pre-Reformation suits were preserved there, and was informed that no such documents were believed to exist, but was subsequently taken to a chamber in the cathedral, where he discovered a bound volume of *responsa personalia* and depositions of witnesses of the year 1512.

† What the condition of the public records was in 1836 may be seen from the Report of the Select Com-

and notaries public. Such books differ very much in value, but they are all alike in this, that the scribe compiled his collection by making copies of extant examples (though occasionally the names of persons and places are only indicated by capital letters) instead of exercising his ingenuity in drawing forms suitable to particular sets of circumstances. Sometimes such a book may be concerned merely with diocesan business, and the examples may be taken from a single diocese, while the see was occupied by a single Bishop; or, again, it may relate to matters of administration, and not to the conduct of suits in the spiritual courts. Such books deserve to be perused and furnished with an index; but as their contents, or most of them, can be seen in a Bishop's register, a book of this particular kind has little value, except in so far as it comprises copies of documents the originals of which are no longer in existence. But in some books which fall within this category there are to be found documents, relating to suits in the Court of Admiralty and Court of Chivalry, in which the same advocates and proctors practised as in the spiritual courts, and these may be important, because in the Court of Admiralty the continuous series of records does not begin until the reign of Henry VIII., and the records of the Court of Chivalry are remarkably scanty.

There are also books of this class the contents of which cover a still wider field, and of one of such books it is intended to give a brief account in this paper. There are some documents in it of the class of real compositions—e.g., awards in disputes as to tithes between religious houses, such as are to be found in *Madox Formulæ Anglicanæ*, and many pleadings in suits, such as, within a limited range, are contained in Oughton's *Ordo Judiciorum*, a Latin text-book for practitioners, compiled in the eighteenth century. Many folios are filled with the depositions of witnesses in such suits. It contains also a collection of statutes and ordinances regulating the relation of the clergy and of the spiritual courts to the Crown, and of the Crown to the Pope, in matters of taxation and jurisdiction—in short, such a collection of records as appears in Gibson's *Codex Juris Ecclesiastici Anglicani*, or

Jeremy Collier's *Ecclesiastical History*. But it contains also disquisitions on points of law—e.g., a treatise on the conduct of proceedings in a cause of instance from the citation of the defendant to definitive sentence; a statement of the forty-three causes which invalidate an election; a discussion of the validity of a sentence of divorce pronounced in a matrimonial suit by a rural Dean exercising the jurisdiction of an Archdeacon by ancient custom;* and advice on the method of procedure when it was necessary to sequester the fruits of appropriated benefices on account of the neglect of religious houses to keep the chancels and buildings in a state of repair.

The great mass of the documents belong to the latter half of the fourteenth and the beginning of the fifteenth century. The *heretica pravitas* of the University of Oxford is to be seen in Archbishop Arundel's *Commissio ad inquirendum contra hereticos*. There is a long account of the abjuration of his heresy by John Pourvey, a Lollard, in the Consistory Court of the Lincoln Diocese, and a list of doctrines compiled out of the books of the Lollards, in addition to the seven articles abjured at St. Paul's Cross. But it contains also documents which belong rather to the history of Christendom than to the history of England. There is a letter from the Grand Master of St. John at Rhodes to the Doge of Venice, desiring to make it known in Italy that he had received letters from his spies, "qui pro salute nostræ fidei habitant in partibus Babylonie"; that in the then current year—1380—on January 25, "una vilissima mulier" had given birth to a boy who had "formam terribilem et lucentes oculos," and spoke at the age of two months, and announced himself to be "Dei filius."

* John Ellefeld, Rural Dean of Southwark, Winchester Diocese, exercising the ecclesiastical jurisdiction of the Archdeacon of Surrey, "ex consuetudine laudabili et legitime prescripta," gave sentence in 1403, pronouncing the marriage of Johanna Catway and Thomas Yonge null and void, the evidence of the witnesses being set out at full length. At the request of the parties, the whole process was drawn up in the form of an instrument by a notary public. There follows an argument *pro nullitate processus* with references to *Innocent de fide instrumentorum*, etc. In another part of the book there is an equally learned argument in favour of the validity of the proceedings.

He knew "omnes scientias mundi." At his birth there were terrible portents. "Virtutes Caelestes fecerunt diversas mutationes." There was a great fire in the air, and terrible serpents flying. One of the loftiest mountains opened and exhibited a column half red and half white, and the following words inscribed upon it: "Nunc venit hora meae nativitatis et mundi recessus et destructionis." The spies reported that the boy had done many miracles—"solo verbo mortuos suscitavit infirmos sanat et caecos illuminat." By a word he caused his enemies to fall down dead, and he declared himself able "scripturas antiquas declarare." A venerable Franciscan believed in him because of a terrible voice heard for the distance of 200 miles two hours before his birth—"Sitis omnes parati ad recipiendum dilectum filium nostrum et beati qui verbum suum sequuntur." The spies believed him to be antichrist, "qui expectatur in fine mundi." The Master had called together his chapter, and it had been decided to send some of the knights to Babylonia to see the boy and the letters on the column, and to bring back a report.

Another document is a letter from Wladislaus, King of Poland, describing himself as "Rex Polonorum Lithuaniae princeps summus et heres Russiae," to the Teutonic Order, written on November 18, 1402, complaining bitterly of the conduct of certain "cruciferi fratres alemanni" who had invaded his territories, and even destroyed the churches which he had built in his zeal for the Christian faith which he had adopted, "non metu concussus sed almi spiritus gratia illustratus." He asks the Grand Master of the Order to send "aliquos fidedignos, de quibus confiditis, qui mores conversationem et vitam praedictorum neophytarum" (viz., in Lithuania, where he describes himself as "homines utriusque sexus ad baptismum trahens"), "institutionem ecclesiarum tam cathedralium quam parochialium et convocationem presbyterorum conspiciere, et ea quae vera et non ficta sunt vestrae paternitati enarrare possint," and, meanwhile, to suspend judgment.

Eight years later the Teutonic knights were totally defeated in battle by King Wladislaus, who in 1386, when Prince of Lithuania and a pagan, had married Jadwiga, Queen of Poland, embraced Christianity, and

assumed the name of Wladislaus on his baptism.

These letters can only have been inserted in this collection because they contain interesting news from distant outposts of Christendom.

Many folios are occupied with letters of Urban VI., the Cardinals who elected the antipope, the King of France, and the University of Paris. Among these letters are a letter from the Cardinals declaring that "libere duximus vota," electing the Archbishop of Bari a "lampas fulgens," with many virtues, and that he had been enthroned and taken the name of Urban VI., "coram turba copiosa fidelium"; an encyclical letter from Urban VI.; another to the King of England; the letter from the Cardinals dated August 9, 1378, declaring that the election was made in fear of death; a letter from the King of Naples (Charles of Durazzo) about the cruelty of Urban VI. to the Cardinals, describing him as behaving "non ut pastor bonus sed tanquam leo rugiens"; a letter from Pope Boniface to the King of France in the third year of his Pontificate, from Rome, urging that his election was canonical, and pleading the necessity of ending the schism to secure the unity of the Church; another from Perugia in the fourth year of his Pontificate, filled with abuse of "Robert of Gehenna"; a letter of the University of Paris to the antipope Clement, pointing out the possible remedies "nephandissimae pestis schismatice. Prima via est cessionis aut renunciationis plenariae secunda est concilii particularis vel compromissi tertia est concilii generalis"; another to the Cardinals at Avignon to assist in ending the schism; and a long letter (probably the best known of the series), occupying eleven folios, written in 1394 to the King of France, described as "datum in nostra generali congregatione apud sanctum Bernardum ut moris est in ordine celebrata unanimi facultatum singularum et nationum consensu viii. Id Junii vigilia videlicet pentecostes quo die spiritus sanctus discipulorum mentibus in unum congregatorum illapsus"; a letter from the King of Aragon to the Cardinals at Avignon; a letter of the Emperor Wenceslaus to Pope Boniface, explaining that Stephen, Duke of Bavaria, had informed him that Charles, King of France, had notified

the death of the antipope, and his wish that the anticardinals should not elect a Pope, but meet emissaries of Pope Boniface, and asking Boniface to send two of his Cardinals "viri doctissimi" with full powers, and that he (the Emperor) will convoke clergy and "principes" with the view of ending the schism; a reply of Boniface declining to send Cardinals to a place of meeting, alleging suspicion of the King of France, and promising to send "oratores" to explain his intentions and concert measures, etc.

Although the University of Oxford, unlike the orthodox University of Paris, made no sign, there is ample proof in this volume of the activity of English canonists in devising measures to heal the schism. In particular there is a document entitled: *Via ad cedandum schisma Papatus*, which appears to be a reply of some learned Doctor to an English Bishop. It begins: "Reverende pater presuppositis quæ de jure vera sunt—viz., quod concilium generale debet esse iudex in facto et quod Bonifacius quamvis spoliatus certa parte Papatus habet jus convocandi concilium et eidem præsidendi" recommends an embassy from the King of England to the King of France, who is to combat "ostensis libris" the contentions on the part of the antipope "quæ prima facie forcia esse videntur in jure, et missus requirat ex parte Dei et ecclesiæ, quod assentiat ad concilium generale convocandum per dominum Bonifacium in quo præsideat et si Rex Franciæ velit consentire ut tenetur tunc habetur magna prosperitas in negotio et significetur hoc domino nostro Regi Angliæ et petatur per eos quod citet adversarium suum et anticardinales et clerum adhærentem eis ad certum diem et locum . . . tunc si veniat adversarius procedatur ad sententiam inclusive et fiat finis; si vero Rex Franciæ nolit consentire ad concilium generale tunc requiratur per dominum Bonifacium solemniter ad hoc ex parte Dei et ecclesiæ et similiter requiratur per Imperatorem et omnes principes Catholicos . . . si noluerint ipse et etiam antipapa et ejus cardinales adquiescere invocetur per ambasciatores super eo cælum et terra ut fecit Moyses ante mortem super populo Israel." In the event of continued refusal, the general Council ought "procedere in contumacia in

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ipso negotio usque ad finalem decisionem." Boniface must preside, because he is "non spoliatus in majore parte papatus et occupat sedem principalem." The writer then deals with the possible refusal of Boniface to convoke a General Council, and notices the contention that "frequenter in casu schismatis Imperatores alio auctoritatem dederunt convocandi concilium generale," and that in such Councils "multa statuta bona facta fuerunt et remanent et hodie tenentur per approbationem licet effectum de jure non debebant habere ante approbationem et circa istam materiam notanda est historia Simmachi Papæ qui fuit spoliatus per Laurentium certa parte papatus deinde convocato concilio per Theodoricum Imperatorem cui Imperatori fuit dictum per totum concilium quod sibi non licuit convocare concilium sed Simmacho Papæ et quod non convenire debebat ad suum mandatum sed sponte pro utilitate ecclesiæ cui tunc concilio præsidebat idem Simmachus et in ipso concilio fuit restitutus non per imperatorem vel principes seculares sed determinatione concilii in quo fuit de facto restitutus. . . ."

"Item notanda est historia de papa Cornelio et quodam Novatiano qui intrusit se super Cornelium et tenuit certam partem papatus et creavit episcopos et alia fecit prout his temporibus fecit antipapa quem tum Novatianum quidam princeps Romanorum rediens cum triumpho de Africa expulit et compressit et cessavit Schisma Utinam autem sic facerent principes moderni qui ad hoc de jure tenentur."

The writer concludes that in a case which does not concern "reformatio ecclesiæ," but "jus personale ut in casu schismatis præsentis," or "scandalum generale per Papam," "si requisitus nolit consentire concilio tunc omnes Christiani prælati maxime de consensu Imperatoris et principum Catholicorum possunt ad sufficiens et effectuale concilium generale procedere in quo casu concilium potest esse acephalum et aliter non." The Archdeacon and other authorities are quoted. There is also a letter, described as "litera dirigenda Imperatori pro practica unionis," drafted by Richard Yonge, "doctor utriusque juris," for the King's approval, but whether sent or not does not appear, and a similar letter to the Pope.

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Two documents especially seem to deserve the attention of a student of the history of the Great Schism in the Papacy—viz.: (1) What purports to be the "primus articulus" of a treatise entitled *Despectu Ecclesia*,* which gives an account of events immediately succeeding the death of Gregory XI., the meeting of the Conclave, the election of the Archbishop of Bari (Urban VI.), and a discussion of the canonical validity of his election. (2) A letter† described as "litera cardinalium qui conspirabant contra Papam"—viz., the six captive Cardinals, all of whom, except Bishop Adam, of London, were put to death by Urban VI., either in Genoa or on the way thither from Nocera. According to the account of Theodoric à Niem, as summarized by Milman and Creighton, the Cardinals persisted in their denial of any plot against the Pope, both in the public consistory and afterwards under torture, when they were thrust back into their dungeon. This letter which contains the confession of the Cardinals purports to be sealed with the seal of Archbishop John of Corfu, the senior in rank of the captive Cardinals (C. S. Sabina). The letter states that they publicly confessed in the consistory that they had conspired with the Abbot of Monte Cassino, Charles of Durazzo, and others against the Pope; that the Bishop of Rieti and others had produced in their presence articles charging him with "hæretica pravitas"; and that they had pronounced that the Pope was worthy of imprisonment, and that the election of a new Pope ought to take place, and meanwhile the affairs of the Papal Curia ought to be administered by the College of Cardinals. They express great contrition, and declare themselves unworthy of the name of Cardinals ("cardinales si sic dici debemus qui culpa nostra reddimus nos indignos"). Gobelius of Benevento (quoted by Milman), who was a contemporary, speaks

* This treatise seems never to have been printed, and it may be doubted whether it exists in manuscript. It is not to be confounded with the treatise *De planctu Ecclesie*, written in the fourteenth century, but several years before the election of Urban VI.

† No doubt it is very possible that the original document was a forgery. Though Urban VI., as Selden says, was Pope in England by Act of Parliament, the antipope Clement was not without supporters, and the adherents of Pope Urban may have been anxious to find some justification or excuse for his treatment of the captive Cardinals.

of the existence of a plot "prout postea quibusdam officialibus Papæ revelatum est unde ad me notitia hujus facti devenit quia de familia Cameræ Apostolicæ tunc extiti."

(To be continued.)



"Striking a Bargain."

BY GERALD P. GORDON, M.A.



AMONG the various bypaths of legal research, that which follows the early history of contract and the ceremonies connected with the conclusion of a bargain is not the least interesting. What may be styled the folklore of the subject is extensive, and may be traced in many popular proverbs and sayings. When we remember the large part which the fair or market played in the communal life of early times, and still continues to play in Eastern countries, it is not surprising that bargains were effected as a rule by word of mouth, and the proof or record of the open-air transactions was preserved in the memory of eye and ear witnesses. Thus, the *mancipatio*, or solemn sale of early Roman law, took place in the presence of five witnesses, while the weighmaster (*libripens*) weighed out to the seller a certain amount of uncoined copper as purchase-money. The buyer, holding a bronze ingot in his hand, takes possession of the thing purchased as his property, pronouncing the words: "This man I claim as belonging to me by right quiritary, and be he (or he is) purchased to me by this ingot and this scale of bronze." The things capable of alienation in this manner were first, probably, only the ordinary booty of a predatory tribe—slaves and the larger kinds of cattle—but afterwards included real property. A curious and inconvenient provision was that the purchaser could only buy in any one transaction as many articles as he could take hold of (*manu capere*) at one and the same time.

In Egypt, on the other hand, the vendor was wont to say, "I have given thee so and so; it is thine," while the purchaser remained passive, and the former owner went on to stipulate penalties against himself and his

descendants if they questioned the validity of the transfer. One of the commonest forms of striking a bargain in India and the East has always been by joining hands and fingers, and we have many examples of its use in Western Europe. It may, perhaps, have had a semi-religious signification in later times, when the underlying idea would be, "As I here deliver myself to you by my right hand, so I deliver myself to the wrath of Fides, or of Jupiter acting by the ministry of Fides, if I break faith in this thing." Shakespeare makes the King in *Henry V.* say to Katherine: "Give me your answer; i' faith do: and so clap hands and a bargain: how say you, lady?" In Dekker's *Northward Hoe* Greenshields exclaims: "Is't a bargain?" to which the reply comes: "And hands clapt upon it." Thomas Adam, the seventeenth-century divine, in his *Devil's Banquet*, says: "We never clap'd them the hand of covenant." "Lay down now, put me in a surety with thee; who is he that will strike hands with me?" cries Job as he calls upon God himself to lay down the caution-money.

Each party in a suit had to deposit a pledge or surety; the surety accepted the responsibility by striking hands with the person whom he represented. "My son," says the Wise Man, "if thou be surety for thy friend, if thou hast stricken thy hand with a stranger" (Prov. vi. 1). The musician and theologian Marbeck, writing in the sixteenth century, notes: "As ye see: after all bargaines there is a signe thereof made eyther clapping of hands or giving some earnest." The Grimsby Charter of 1259 provides that no one shall make bargains by hand-clasp for herring or other fish, or for corn, except buyers of the said town. And hand-clasp bargains were to hold unless the merchandise for which hands were clasped should be of worse quality than was agreed, "and of this a reasonable estimate shall be made by men worthy of credit." In mediæval times freedom of commerce was hedged in by many restrictions, especially with regard to strangers, the conditions of sale or purchase being regulated by the town guilds. An interesting feature, for instance, of the Dublin Merchants Company was its supervision of the "common town bargains." These were cargoes purchased by certain civic officials in the name

of the town, and then distributed in shares among the merchant burgesses, no one being allowed to buy wares landed in the port unless the municipal authorities refused to purchase them.

The giving of something to bind a bargain is a custom of great antiquity, borrowed, as so many others, from the East. At Rome a ring was generally given *arrhæ nomine* or by way of "earnest." As a general rule, it was evidence of the completion of a contract. In Genesis the Hebrew equivalent of the Greek *arrabôn* takes the form of the signet bracelets and staff given by Judah to Tamar as a pledge that he would send her a kid from the flock. We meet the word in the New Testament as the "earnest of the Spirit," the "earnest of the inheritance," and so forth. The *arles*, or earnest penny, is frequently referred to in our own records and in general literature. It appears to have been usually given on hiring a servant. About the year 1260 it was decreed at Northampton "that if any one put a penny on any merchandise before the seller bee agreed to the bargain he shall forfeit the penny to the use of the bailiffs." In the Shuttleworth accounts, printed for the Chetham Society, we find an entry for September, 1590: "4d. earnest money was paid unto a cook to serve at Chester at the next Assizes," and in February, 1592: "To John Hay upon earnest to serve for a year as butler and brewster at Smithhills 4d." A few years earlier John Horebyn had 12d. "upon the erlynges of a bargain for ditching," and another entry tells us that "3d. was given of erles unto the gardener for his hiring another year." In the Church accounts of Beddington for the year 1674 is an entry of 1s., which was "given the smith in arles for the bell."

In Scotland the term has lingered on to the present day. We read in *Old Mortality*: "Ye gae me nae arles indeed," and Burns exclaims: "Your proffer o' luv's an airle-penny." We may compare the "King's shilling" given to a recruit on enlisting. The giving of earnest is treated as a different thing from part payment. It was not so much a partial or symbolic payment of the price as a distinct payment for the seller's forbearance to sell or deliver a thing to anyone else. Law writers of the thirteenth

century, such as Bracton and the author of *Fleta*, state the rule that the defaulting seller must pay double the earnest.

Among merchants the giving of earnest gradually became a mere form. We hear now of a God's penny, or *argentum Dei* being paid to some religious establishment. The custom, which was a common one throughout Western Europe, gave the solemnity of a religious sanction to the bargain. Sometimes the money was expended in the purchase of tapers for the patron saint of the town, or in works of mercy. St. Trophimus had the benefit of it at Arles, St. Lawrence at Salon. Edward I. took a further step when he proclaimed, in the *Carta Mercatoria*, that among merchants the God's penny binds the contract of sale so that neither party may resile from it. Later on this became a provision of the common law also. Noye, the Attorney-General to Charles I., says in his *Maxims*: "If the bargain be that you shall give me ten pounds for my horse, and you do give me one penny in earnest, which I do accept, this is a perfect bargain." At Berwick, in 1249, it was ordered that "If any one buy herring or other aforesaid goods, and should give a God's penny or other silver in earnest, he shall pay the merchant from whom he bought the said goods according to the bargain made." And somewhat earlier it was decreed at Preston: "If a buyer should buy any goods in large or small quantities and give earnest, and he who agreed to sell should rue the bargain, he shall pay double asked. But if the buyer fingers the goods he must either take them or pay the seller 5s."

At Waterford, about 1300, the law ran that "whoever gives God's silver and repents, be he who he may, shall pay 10s."

At Youghal, again, in 1611, God's penny was paid into court for the right to buy wines on board ship. At Waterford, in the early part of the sixteenth century, the God's penny on ship's freights was given to Christchurch. A severe penalty was exacted at Cork in 1614 from whoever should refuse to make good his bargain after delivering his earnest. Such person was to be disfranchised of his councillorship and freedom within the city, and fined £20. A mediæval plea entered at the Court of the Fair of St. Ives,

in Huntingdonshire, complains that eleven score sheep-skins had not been delivered, in respect of which skins a God's penny by way of earnest had been paid. When Pepys was in Delft in 1660 he observed that in every house of entertainment there hung in every room a poor man's box, and desiring to know the reason thereof, it was told him that it was their custom to confirm all bargains by putting something into the poor people's box, and that that bound the bargain as fast as anything. Another entry in the *Diary* refers to a similar custom in France. The phrase "payment on the nail" has been explained in various ways. Some have thought that money was paid on an actual nail or post, in proof whereof O'Keefe, the dramatist, can be quoted. He tells us that "in the centre of Limerick Exchange is a pillar with a circular plate of copper, about 3 feet in diameter, called the 'nail,' on which the earnest of all Stock Exchange bargains has to be paid."

A similar custom is said to have prevailed at Bristol, where four pillars, called "nails," in front of the Exchange served for the above purpose. Bargains are also said to have been settled at Liverpool on a plate of copper, called a "nail," standing in front of the Exchange. It is more probable, however, that the expression is merely the equivalent of the Latin *super unguem* or the French *sur l'ongle*—i.e., paid down into a man's hand. Thus, in 1291 at Ipswich, we gather that, according to merchant or fair law, it was not usual for traders to make writings or tallies if two witnesses present could prove that the agreement was to pay on a near day *on freschement sur le ungle*. An early instance of the use of the phrase occurs in *Nashe*: "Tell me have you a minde to aine thing in the Doctor's Booke? Speake the word and I will help you to it upon the naile." And Fletcher says, in the *Spanish Curate*: "Pay it on the nail to fly my fury," while Swift speaks of paying workmen on the nail. It is a fact, nevertheless, that certain places were formerly prescribed for payments to be made—as, for instance, as regards London, the Chapel of the Rolls in Chancery Lane.

A very ancient custom still prevalent is that of "wetting the bargain," in which the

parties drink together. We gather from the accounts of the bailiff of Cuxham, in Oxfordshire, about the year 1330, that his expenses incurred on a journey to London to purchase certain millstones included "the luck or bargain penny 1d., and 5 gallons of wine for drinks 2s. 1d.," so that the bailiff seems not only to have paid the luck penny, but to have provided the beverage, during the consumption of which the bargain was negotiated and completed. In the recent novel, *The House with the Green Shutters*, we read: "c'way into the Red Lion, then, and we'll wet the bargain with a drink to make it hold the tighter." In the days of our rivalry with the Dutch many peculiar customs were attributed to them, with or without sufficient reason, among these being the habit of deep potations. Thus, a Dutch or wet bargain came to mean one cemented by the parties drinking together. Occasionally, no doubt, the term implied a hard bargain also:

In matters of Commerce the fault of the Dutch
Is giving too little and asking too much,

Otway, in his play, *Friendship in Fashion*, says: "I hate a Dutch Bargain that's made in heat of wine." The slang expression, "Strike me luck" or "lucky," would seem to refer to the luck penny, which was at times given as earnest, at others by way of rebate on the price. Thus, in the *Scornful Lady* of Beaumont and Fletcher we have "Come strike me luck with earnest and draw the writings. There's a God's penny for thee;" and in Butler's *Hudibras*: "But if that's all you stand upon, here strike me luck, it shall be done." In an old Edinburgh newspaper we read that a certain drover received his payment from the butcher's wife, and not only went away content, but returned a shilling as luck penny. In Ireland it was a custom at fairs, after a bargain was struck on the sale of cattle or farm-produce, for the seller to return a luck penny, which was usually spent in drink.

In conclusion, mention may be made of the custom of "licking the thumb" by way of solemn pledge or promise, which, mentioned by Tacitus as practised by the Iberians, was to a late period a legalized form of undertaking in Scotland. The parties, says Erskine, used to lick and join thumbs, and

decrees are yet extant sustaining sales upon "summonse of thumb licking." "There's my thumb I'll ne'er beguile thee," writes Ramsay, and a modern Scotch author says: "The greed was in his face, and at last he stuck my thumb on the bargain." And another writer, in 1901, makes one of his characters exclaim: "Spit on yer thoom: we'll chap han's on it!"



Highways and Byways in Kent.*

MR. WALTER JERROLD has performed a difficult task with no small degree of success. The Kentish highways—the great main artery through Canterbury to Dover (the ancient Watling Street), the Maidstone to Margate Road, Stone Street, and others—are so crowded with historical and literary associations, and the byways are so numerous, and lead the wayfarer through so many varieties of beautiful scenery, that to treat at all adequately of them all within the limits of a topographical book, which, while "it may answer many of the requirements of a guide-book," yet "does not pretend to supplant such a useful companion," as Mr. Jerrold says, is by no means easy. The wise plan has been followed of treating the country in sections, taking one place or district as a centre and dealing with that centre and the country surrounding it. Thus, to name a few only of the chapters, we get sections first on Canterbury itself and on the country around it, then on the Isle of Thanet, Sandwich, Deal, Dover, Folkestone and Hythe, and their respective neighbourhoods, Romney Marsh, Tenterden and the many other "dens," Cranbrook and the "Hursts," Maidstone, Tonbridge, Penshurst, and their surroundings, and so on by other districts to Cobham and Rochester, Sittingbourne, Faversham and Sheppey, and to the Kent of the London suburbs. The mere

* *Highways and Byways in Kent.* By Walter Jerrold. With illustrations by Hugh Thomson, and map. London: Macmillan and Co., Limited, 1907. 8vo., pp. xx, 447. Price 6s. We are indebted to the publishers for the loan of the blocks to illustrate this notice.



CHILHAM.



THE BARBICAN, SANDWICH.

enumeration of these names recalls and suggests the varied beauty, the strength of the appeal to the historic imagination, experienced by every wanderer in the pleasant "Garden of England."

Mr. Hugh Thomson's illustrations, some 160 in number, are a delight to the eye. His deft pencil suggests with singular

gives a typical example of Mr. Thomson's village pictures. Chilham lies about six miles south-west of Canterbury, on the Ashford road. Its timbered houses, picturesque village "square," church and park entrance, are here "all brought into one charming *coup d'œil*." The Romans had a camp here, and there are the remains of



THE PANTILES, TUNBRIDGE WELLS.

success the charm, the quiet beauty of Kentish villages, of stretches of open country, down and marshland. Nor is he less successful in drawings of buildings and architectural remains. Prettiness—we use the word in no depreciatory sense—is perhaps the most outstanding characteristic of his work; but that his drawings by no means lack vigour also is well exemplified in some of the Folkestone sketches and elsewhere through the volume. The sketch of Chilham reproduced opposite

an old Norman castle, successor of a Roman building.

The second illustration, showing the restored barbican which spans the road leading over the river out of Sandwich, takes us to one of the most quaintly interesting corners of Kent. The development of golf-playing has done a little to wake the old town from its long sleep; but Sandwich still remains an old-world place, slumbering quietly, with the grass growing in its unfrequented, winding

streets of ancient houses. Mr. Jerrold well describes some of the attractions of the place—the old Tudor and earlier houses, and bits of old building work which crop up curiously here and there in more modern houses, the ancient woodwork preserved in the modern Guildhall—but is disappointingly silent on the subject of the fine old churches, merely mentioning “the curiously-topped tower of St. Peter’s Church,” which, as he says, helps to give the place the look of a foreign city. Indeed, this is our one cause of complaint against Mr. Jerrold—that he is very weak in ecclesiology. He ignores too many fine old

whole is so pleasant to read, and the drawings are so delightful, that grumbling seems very much out of place. Our next illustration will serve as a reminder of the wealth of literary as well as historic association that clings to so many places in Kent. Tunbridge Wells and its still pleasant Pantiles suggest memories of many famous visitors, from Pepys, Anthony Hamilton, and Queen Henrietta Maria, to Defoe, Mrs. “Blue Stocking” Montagu, Mrs. Carter, Edward Young, Richard Cumberland, and others of a still later day. And if we pass to fiction, we have but to turn to the pages of Richardson,



J. H. Johnson.

QUINTAIN ON VILLAGE GREEN, OFFHAM.

churches altogether, while for others he has but a casual reference, or a short description of the most general kind. However, it is no doubt difficult in a volume of this kind to satisfy every taste. Still, we are puzzled to know why, when writing of the church at Herne, and of its onetime vicar, Nicholas Ridley, bishop and martyr, he should say: “and here, for the first time in England, it is said, he caused the *Te Deum* to be sung.” He guards himself, it is true, by the saving clause “it is said”; but why quote such an absurdly untrue statement at all?

But enough of grumbling. The book as a

of Thackeray and Meredith, not to mention lesser lights, to find the life of the “Wells,” and the busy, idle crowd of the Pantiles, vividly described and depicted.

Our last illustration shows that well-known and curious antiquarian survival, the quintain on the green at Offham, a small village about midway between Sevenoaks and Maidstone. This quintain has been maintained for generations past at the cost of the estate on which it stands. The tall post has a cross-piece pivoted at the top, and having the broad end pierced with holes. At the other end hung a bag of sand. The game for youthful

horsemen in Tudor and earlier times was to tilt at the broad end—"he that by chance hit it not at all, was treated with loud peals of derision; and he who did hit it made the best use of his swiftness, lest he should have a sound blow on his neck from the bag of sand, which instantly swung round from the other end of the quintain. The great design of this sport was to try the agility of the horse and man, and to break the board, which whoever did, he was accounted chief of the day's sport." "It would be a healthier exercise," Mr. Jerrold aptly remarks, "for the youth of to-day than watching other youths play football."

But our space is exhausted, though we should like to have referred to many other places—such as Fordwich, once a port and "limb" of the Cinque Ports, with its curious little old town-hall; Tenterden and the delightful country around it; Goudhurst, the village set on a hill commanding grand views of many a mile of smiling country; and a score of other towns and villages abounding in interest—historical, literary, or scenic. No pleasanter holiday could be imagined than to explore thoroughly some portion of Kent with Mr. Jerrold as a cheerful, chatty companion, and Mr. Hugh Thomson as the recorder and reminder of innumerable scenes of picturesque beauty.

G. L. A.



The Anti-Scottish Outbreak in the Eighteenth Century.

By J. A. LOVAT-FRASER.

ONE of the most extraordinary episodes in the history of England during the eighteenth century was the outburst of hatred against the Scots, which marked the early years of George III. The Union had not produced any real solidarity of feeling.

Blest revolution, which creates
Divided hearts, united states,

said Swift. Lord Haversham compared the combination of the two peoples to Nebu-

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chadnezzar's idol, with feet of clay and iron, which would never incorporate. Fifty years after the Union, old enmities still smouldered, and the gap that divided the nations was still wide and deep. Intercourse between London and Edinburgh was so slight when George III. came to the throne in 1760, that Sir Walter Scott, writing so late as 1818, relates that men then alive remembered one occasion when the mail from London arrived at the General Post Office in Scotland with only one letter. The Scots had many qualities that embittered the English. They were hated for their political views and Jacobite leanings. The memory of the Highland invasion under Prince Charles Edward in 1745 long lingered amongst the Londoners, who remembered with shame the panic which it had produced in the English capital. Writers like Hume, whose brilliant history was an elaborate apology for the Stuarts, increased the antipathy of the Whigs. The tenacity of the Scots, their perseverance, their faculty for success, their imperviousness to rebuffs, their pedantry, their accent, all combined to make them disliked. The Cockneys crowded to the theatre to see the Caledonian held up to ridicule in the characters of Sir Archy MacSarcasm in *Love à la Mode*, and Sir Pertinax MacSycophant in *The Man of the World*. The plays in which they appeared were poor and worthless. Horace Walpole said he had heard there was little merit in *The Man of the World*, except the resemblance of Sir Pertinax to twenty thousand Scotchmen. But the caricatures took the popular fancy, and crowded the playhouses with delighted spectators.

With the accession of George III. the smouldering enmity against the Scots was blown into a white heat. The young King had, during the reign of his predecessor, been much under the influence of John Stuart, Earl of Bute, a Scottish nobleman, who was his Groom of the Stole. When he took into his hands the reins of power, he made it clear to the world that his Scottish favourite was the man of the future. The late King had been entirely guided by the Whig oligarchy. George III. was determined to put an end to the power of the Whigs, and to be the real and not the nominal ruler

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of the country. He had studied Bolingbroke's *Patriot King*, and proposed to put into practice the teachings set forth in that remarkable work. He relied upon Bute to help him in carrying out his resolve. William Pitt the elder was one of the mainstays of the Whig Cabinet, and George was determined to get rid of him. Pitt was immensely popular among the English people, who greatly admired his brilliant management of the Seven Years War and his victories over the French. When he left office a few months after the King's accession, Bute got credit for bringing about his resignation, and was assailed by a perfect hurricane of abuse. When Bute himself became Prime Minister in 1762 the popular enmity and resentment became almost insane in its intensity.

Bute was imbued with the clannishness of his race, and made full use of his power to help forward his countrymen. Scottish birth became a passport to success, and Scottish Jacobites were welcomed at St. James's. It was noted by the Opposition papers of the day that, out of sixteen names on one list of gazette promotions, there were eleven Stuarts and four Mackenzies. Even such an important duty as the selection of a wife for the King was given to a Scottish Jacobite: It was Colonel David Graeme, of Gorthy, who had been implicated in the Forty-Five, who visited the Continental Courts with the object of discovering a suitable Queen for Great Britain. David Hume congratulated Graeme on his return on "having exchanged the dangerous employment of making kings for the more lucrative province of making queens." The Scots hung together in England, and assisted each other in mounting the ladder of success. George III. said he had never known one Scotchman speak ill of another, unless he had a motive for it. Dr. Johnson once remarked to Boswell that no Scotchman in London published a book or brought out a play, but five hundred of his countrymen were ready to applaud him. When the English saw a Scottish Stuart all-powerful with the monarch, and the race of MacSarcasm and MacSycophant omnipotent at Court and helping each other to power and place, they were filled with fury. Caricatures were published representing Bute as scourging Britannia with thistles, and pictur-

ing the high-roads to Scotland as crowded with ragged Scots. Buckingham Palace was nicknamed Holyrood, because of the number of Scots who were said to resort to it. Everything associated with Scotland was ridiculed and mocked; the tartan and the kilt, the bagpipes and the blue bonnet, the haggis and the thistle. Doggerel rhymes about the Scots were repeated with gusto.

Our manners now we all will change,
Talk Erse and get the Scottish manage,
Then strut with Caledonian pride,
Shakespeare and Milton fling aside.

The Scots were denounced as leeches, sucking the blood of poor Englishmen. John Wilkes said that a Scotchman had no more right to preferment in England than a Hanoverian or a Hottentot. The old sarcasms about the sale of King Charles I. "for a groat" were revived and propagated, and George III. was warned that the Scots would betray him as treacherously as they had betrayed his predecessor. The Duke of Cumberland, who had long been unpopular, partly because of his cruelty after the battle of Culloden, became the hero of the mob. His severities were applauded, and his opposition to Bute was praised and extolled. Bute himself, who was nicknamed "the Thane," was ridiculed in the most insulting caricatures. In the western countries a figure of Bute, clad in Tartan and decorated with the blue riband of the garter, was paraded about, leading a donkey, distinguished by the insignia of royalty and intended to represent the King. A wicked report was spread abroad that Bute and the King's mother were united by an immoral connexion, and the most offensive skits and caricatures on the subject were eagerly circulated. The popular emblems of the Princess Dowager and Bute were a petticoat and a jack-boot, a stupid pun on Bute's Christian name and title. Those articles were frequently paraded about the streets, followed by hooting crowds, who ended by burning them with jeers and derisive shouts.

The ablest of the assailants of Bute and the Scots was Charles Churchill, a profligate clergyman and a friend of the still more profligate Wilkes. Married at eighteen years of age within the rules of the Fleet Prison, he took orders and became curate and lecturer

of St John's Church, Westminster. The clerical profession, however, was uncongenial, and he abandoned it for literature and vice. He assisted Wilkes by writing for the *North Briton*, and soon made himself famous by his poetic attacks upon the Scots. He detested all Jacobites and supporters of the Stuart dynasty. He hated

Stuart's tyrant race,
Or bastard, or legitimate,

aiming in these lines at Bute, who was descended from an illegitimate son of King Robert II. of Scotland. He regarded Bute as a foreigner who brought discontent and misery into England. He denounced the Scots as rebels at heart, who,

Howe'er they wear the mask of art,
Still love a Stuart in their heart,

The Scots had always been a curse to England,

A fatal race
Whom God in wrath contrived to place,
To scourge our crimes, and gall our pride,
A constant thorn in England's side.

He drew in his *Prophecy of Famine* a doleful picture of Scotland, which, in spite of its absurdity, is remarkably fine.

Far as the eye could reach, no tree was seen ;
Earth, clad in russet, scorn'd the lively green ;
The plague of locusts they secure defy,
For in three hours a grasshopper must die ;
No living thing, whate'er its food, feasts there,
But the chameleon, who can feast on air.
No birds, except as birds of passage, flew ;
No bee was known to hum, no dove to coo ;
No streams, as amber smooth, as amber clear,
Were seen to glide, or heard to warble here ;
Rebellion's spring, which through the country ran,
Furnish'd, with bitter draughts, the steady clan.

In April, 1763, the unpopular Bute resigned. With his retirement the fury of hatred against the Scots was somewhat abated. But the effects of his tenure of office were long felt by Scots in England. It was many years before the ill-feeling against Scotchmen disappeared. Curiously enough, George III. himself turned against Bute, and is said by Lord Brougham to have betrayed in later life "a very marked prejudice" against Scotchmen and Scottish politics. "I doubt all Scots," he once said to Lord North. David Hume, philosopher though he was, complained bitterly of the hostility to his country-

men. "From what human considerations," he wrote to Sir Gilbert Elliot, "can I prefer living in England than in foreign countries? Can you seriously talk of my continuing an Englishman? Am I, or are you, an Englishman? Do they not treat with derision our pretensions to that name, and with hatred our just pretensions to surpass and govern them?" The memoirs of the latter half of the eighteenth century are rich in anecdotes at the expense of Scottish characteristics and peculiarities. Many an unhappy Scot had his pride wounded and his feelings hurt at London dinner tables, when the wine had loosened the tongues of the diners. Nothing delighted Johnson and his English friends more than to bait poor Boswell about the poverty of his country. "Pray, Boswell," said Wilkes on one occasion, "how much may be got in a year by an advocate at the Scotch bar?" "I believe, two thousand pounds," replied Boswell. "How can it be possible to spend that money in Scotland?" asked Wilkes. "Why, sir," said Johnson, joining in the conversation, "the money may be spent in England; but there is a harder question. If one man in Scotland gets possession of two thousand pounds, what remains for all the rest of the nation?" "You know," added Wilkes, "in the last war, the immense booty which Thurot carried off by the complete plunder of seven Scotch isles; he re-embarked with *three and sixpence*."

It is difficult—perhaps not unnaturally—for Scotchmen to regard with sympathy the attacks on Bute. "The great cry against Lord Bute," said Lord Chesterfield, "was on account of his being a Scotchman; the only fault which he could not possibly correct." To be a Scotchman can scarcely be a fault in Scottish eyes! Whatever the demerits of the Scottish minister, there is much that can be placed to his credit. Boswell said that the accession of George III. opened a new and brighter prospect to literary men, who had been honoured with no mark of royal favour in the preceding reign. To this result the influence of Bute undoubtedly contributed. He was the patron of many needy artists and men of letters. Home, the author of *Douglas*, and Smollett, the novelist, and Macpherson, of *Ossian* fame,

enjoyed his bounty. He gave a pension to Dr. Johnson and to Thomas Sheridan. He was a lover of science, and cultivated the friendship of scientists. He is even found adding to the collection of his countryman, Dr. William Hunter, the famous anatomist, by sending him a "singular fish from the Cape—he expects it to have some affinity to the frog fish." There may even be some who may approve of Bute's political objects. For over half a century the reins of power had been in the hands of the Whigs. The chances of the Stuart dynasty were hopeless, and the old divisions of Whig and Jacobite had ceased to have any vital meaning. It was extremely detrimental to the public service that able and loyal politicians should be excluded from a share in the government, because they belonged, very often on hereditary grounds only, to a party opposed to the Whig connexion. It was Bute's administration which broke up the Whig monopoly of power, and made it possible for Scotchmen and Tories and members of Jacobite families to share in the government of the country. He is interesting, if for no other reason, because he was the first in the line of Scots who have filled the post of Prime Minister—a line of which Mr. Balfour and Sir Henry Campbell-Bannerman are the latest members.



At the Sign of the Owl.



ABBOT GASQUET has been entrusted by the Pope with the direction and supervision of the great task of the revision of the Vulgate, and is giving up his life to the work. In an interview with a correspondent of the *Standard* newspaper in Rome, the Abbot, after referring to his age (sixty-two), and saying that he expected to do little more than organize the work and arrange it in divisions, so that perhaps in the course of the next three years the revision of the Psalms or the Pentateuch might be brought

to completion, went on to make some interesting general remarks.

“What I should like people to realize,” he said, “is the immensity of the task that we have undertaken. No results will be obtained in a hurry. What we have to do is to gather together and collate all the known and unknown copies of St. Jerome's great translation of the Sacred Writings up to those of the eleventh century. They divide themselves into great families, each with its special variations, peculiarities, and mistakes, that resemble each other. The great ‘Gallicana’ version is that which is now universally adopted in the Roman Catholic Church, with the one exception of St. Peter's in Rome, where the canons use the ‘Romana’ version. I hope eventually to make a complete list of all the known versions, but for our own purpose about fifty of the best and most correct copies will be used for guidance and comparison. Some of the finest copies are of Saxon origin, as, for example, the Alcuin copy, which is to be found in the Vallicelliana Library in Rome, and the Codex Amiatinus, now in the Laurentian Library in Florence, which has a most interesting history. It was one of three copies made in the great monastery of Jarrow, from which St. Bede came, and the Abbot Ceolfrid left the monastery with one of the copies, which was to be presented to the Pope. The Abbot died on the journey, and the great codex was entirely lost sight of. St. Bede had quoted certain lines from the dedication of this copy, and De Rossi, the great Roman Christian archæologist, discovered that part of the dedication of the Codex Amiatinus had been erased, and under the writing that was superposed he was able to decipher words that indisputably proved it to be the long lost copy from Jarrow. This codex is probably the best and nearest to St. Jerome of all that have come down to us.”

Mr. Henry Frowde sends me six more volumes of his admirable series of “The World's Classics.” These are Miss Austen's masterpiece, *Emma*, with an introduction by Mr. E. V. Lucas; *William Cowper's Letters* (511 pages), selected and introduced by the same pleasant writer; two volumes (V. and

VI.) of Burke's *Works*, of about 400 pages each; Vol. II. of Browning's *Works*, containing the Dramatic Lyrics and Romances, Men and Women, and Dramatis Personæ; and Sir Joshua Reynolds's *Discourses*, with his letters to the *Idler*, with introduction by Mr. Austin Dobson—six nicely produced volumes of good literature at the price of one shilling per volume. I can only say that the buyer of these books gets astonishingly good value.

All book-lovers will have noted with sorrow the death, on February 4, of Mrs. John Rylands, of Manchester. Her husband, who died in 1888, had been keenly interested in the study of the Bible, and Mrs. Rylands, when she resolved to found some memorial of him, naturally decided at first to form a great theological library and institute, which should be especially remarkable for its collection of Bibles. She began collecting books to this end, but her ideas were enlarged when in 1892 Lord Spencer's famous Althorp library came into the market. She purchased this unrivalled collection for a great sum—about £250,000, it was said—and engaged one of the best bibliographers in England, Mr. E. Gordon Duff, as her librarian in 1893. A central site was found in Manchester, and on it Mr. Basil Champneys erected a magnificent Gothic pile for the reception of the books—a library the like of which has not been built elsewhere in modern England. It was opened in 1900.

Mrs. Rylands gave the library a large endowment, but continued to show a keen personal interest in its work, and supplemented its income by lavish gifts. One, for example, was the extremely valuable collection of Oriental manuscripts formed by the Earl of Crawford, which in itself represented tens of thousands of pounds. The whole cost of the library may be safely estimated at not less than a million sterling. Its collections of early printed books and of Bibles are unequalled save in the British Museum. By her will Mrs. Rylands has left the library £200,000.

The second part of the new bi-monthly issue of *Book Prices Current* has appeared punctu-

ally. It covers the sales from November 6 to January 7. The third part, comprising the sales to the end of March, will appear early in April. This new method of publication has been specially arranged for the convenience of collectors and booksellers, to whom it should prove very useful. Part II. contains the record of the sale of Lord Howe's remarkable collection of early Shakespearean quartos—51 lots realizing £5,335 5s. 6d.; it also chronicles the sale of a considerable Napoleonic collection, as well as of many early printed books, early books regarding America, and the usual miscellaneous contents of literary and scientific libraries.

Major H. F. Walters writes from Loralai, Baluchistan, to say that he is desirous of obtaining information regarding the notorious Mr. Peter Walter, of Bury Hill and of Stalbridge Park, Dorset, M.P. for Bridport *temp.* George I., and for Winchelsea *temp.* George II., who died at Stalbridge, aged 82, on January 26, 1748. "I am collecting," continues Major Walters, "as much information about this man's life and antecedents as I can, and shall be glad of corresponding with anyone who will be kind enough to exchange notes with me about him; also about his contemporary, John Walter, of Worcester Park, Malden, Surrey, who died there April 14, 1745. These two men made use of the same armorial bearings—Azure, a fesse dancettée, or, between three eagles displayed, arg.

The January issue of the *Journal* of the Gypsy Lore Society is accompanied by an intimation that the Society is likely to take action to oppose the threatened policy, foreshadowed by several of the European States, of expelling the gypsies from Europe. The *Journal* contains articles on the Servian Transcaucasian, and Oriental gypsies; Welsh gypsy folk-tales; Shelta sayings, and a notice, with portrait, of the late Dr. Heinrich von Wlislöcki, a Polish scholar who was intimately acquainted with the gypsies and their national character. I note with pleasure the steady growth in the membership of the Gypsy Lore Society, which has its headquarters at 6, Hope Place, Liverpool.

Some interesting announcements in the antiquarian book world may be noted. The new volumes in the "New Mediæval Library" reprints of choice mediæval romances, issued by Messrs. Chatto and Windus, will include *The Book of the Divine Consolation of Saint Angela da Foligno*, translated from the Italian by Mary G. Steegmaan from a copy discovered by Mr. Wilfrid Voynich after long search. Two other books in the series will be *The Babes Book*, done into modern English from Dr. Furnivall's texts by Edith Rickert, and *The Legend of the Holy Fina, Virgin of Santo Geminiano*, now first translated from the manuscript of a fourteenth-century Dominican.

Messrs. G. G. Harrap and Company, of York Street, Covent Garden, announce *The Elizabethan Shakespeare*, to be printed from the first folio, and to be completed in forty volumes. Each play will be edited, with introduction and notes, by Mr. W. H. Hudson. Messrs. Methuen promise in their series of "The Antiquary's Books" a volume on *Folklore as an Historical Science*, by Mr. G. L. Gomme, F.S.A., and *English Costume*, by Mr. George Clinch; but their list of announcements is full of the promise of good things, especially in connexion with history.

The Torments of Protestant Slaves in the French King's Galleys, and in the Dungeons of Marseilles, A.D. 1686-1707, edited by Professor Edward Arber, forming the second volume of *The Christian Library*, will shortly be issued by Mr. Elliot Stock. It will contain three narratives of Huguenot galley-slaves, and much information respecting the Dragonnades at the Revocation of the Edict of Nantes. The same firm announces a brochure by the Rev. Astley Cooper on *James Anthony Froude*.

It is proposed to form a Record Society for the Isle of Wight, "to place on permanent record the many manuscripts at present in local hands, which are otherwise in danger of being lost." Mr. Percy G. Stone, F.S.A., a well-known local antiquary, is the originator of the movement, which has secured influential support.

I note with regret the death on January 24 of Mr. Joseph Grego, an antiquary who devoted himself to the study of English caricaturists of the past, especially Rowlandson, Gilray, and Cruikshank. "He collected masses of the works of these men," says the *Times*, "organized exhibitions of them, sometimes dispersed them at sales, and then, true to the collector's passion, began again. His services were in demand when there were collections to be formed and displayed, such as that held at the Alexandra Palace in 1875; and his help was often asked by auctioneers and booksellers when catalogues had to be made or corrected. He wrote books also; sometimes original volumes, and sometimes new editions of works once celebrated, such as *Captain Gronow's Reminiscences*, and other books dealing with the London of a century ago. Unfortunately, though Mr. Grego's knowledge of his strictly limited subject was undoubtedly great, he was not a scholar, and therefore his books never made the mark that they would have made if his specialized acquaintance with facts and details, with 'states' and editions, had been based upon a wider general culture. None the less, Mr. Grego will be much missed by many acquaintances, and at Christie's and Sotheby's one of the most familiar figures will henceforth be absent."

Messrs. Charles Higham and Son, of 27A, Farringdon Street, E.C., have been appointed European agents for two American periodicals well known on the other side of the Atlantic—viz., *Bibliotheca Sacra*, now in its sixty-fifth volume, having first appeared in 1844; and *Records of the Past*, first issued in 1902, and now in its seventh volume.

The April number of *The Library* will contain a translation of the twenty pleasant pages of *Souvenirs de Jeunesse*, which precede M. Delisle's *Recherches sur la Librairie de Charles V.*; an important article by Mr. W. W. Greg on the early quartos of Shakespeare and his contemporaries; and an article by Mr. Austin Dobson on "Some Books and their Associations."

BIBLIOTHECARY.

Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

SALE.

MESSRS. HODGSON included in their sale last week the library of the late Captain J. St. John Frederick and other properties, the following being the chief prices realized: Imitations of Drawings by Holbein, published by Chamberlaine, original edition, £31; Pyne's Royal Residences, large paper, 3 vols., £18 15s.; Ackermann's Microcosm of London, 3 vols., £14; Smith's Catalogue Raisonné, 9 vols., £20; British Museum Catalogues, 49 vols., £39; Meyer's Illustrations of British Birds, 4 vols., £17 5s.; Gould's Humming-Birds, 5 vols., £25; Donovan's Insects of New Holland, £16; Cramer, Les Papillons exotiques, 5 vols., £13 5s.; Annals and Magazine of Natural History, 102 vols., 1829-82, £40 10s.; Curtis's Botanical Magazine, 1787-1846, 72 vols., £30; Edwards's Botanical Register, 33 vols., £28; a collection of original coloured Chinese drawings in 2 vols., royal folio, £25 10s.; a collection of printed excerpts referring to the military affairs of Great Britain, 29 vols., £17. The total amount was £1,534.—*Athenaeum*, February 1.

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

The contents of the *Transactions* of the Essex Archaeological Society, Vol. X., Part III., are varied and good. Mr. Henry Laver has a brief paper on "Elmstead Church," illustrated by a drawing of a wooden effigy of a knight (c. 1300), which is placed on the sill of the east window of the aisle. It is, perhaps, that of Laurence de Tany, and is noteworthy for the unusual arrangement of the feet, which rest in the lap of a woman. Mr. William Minet contributes extensively to county family history in a paper on "The Baud Family of Corryngham and Hadham Parva," with a folding pedigree; and Mr. Miller Christy and his colleagues supply another freely illustrated instalment of "Some Interesting Essex Brasses." Mr. W. C. Waller's "Old Chigwell Wills" is interesting ecclesiologically as well as in other ways. Other papers are: "Notes on Some Traces of Ancient Settlements near Shoeburyness," by Mrs. C. C. Trench, and "Some Neglected Antiquities of Essex and their bearing on the Sites of certain Religious Houses," by Mr. J. French. With the *Transactions* is issued Part VIII. of *Feet of Fines for Essex*, edited by Mr. R. E. G. Kirk.

The *Journal* of the Friends' Historical Society, Vol. V., No. 1, contains a great variety of notes and short papers bearing on the early history of Friends. We note especially "Westmorland and Swaledale Seekers in 1651," by Mr. W. C. Braithwaite; "A Glimpse of Ancient Friends in Dorset," by Elizabeth B. Rutter; and "Some Quaker Teachers in 1736," by Dr. W. E. A. Axon. Mr. Norman Penney continues to make important contributions to

current Quaker bibliography. The Society proposes to issue by subscription an Art Supplement, to contain reproductions of drawings of Quaker subjects made by Dr. Thomas Pole, with a biographical sketch by Mr. E. T. Wedmore.

The *Journal* of the Royal Society of Antiquaries of Ireland, Part IV., for 1907, contains six papers besides an important section of "Miscellanea" and a record of "Proceedings." The brevity of Colonel Cavenagh's "Irish Institutions and Memorials in the Low Countries" is somewhat disappointing. Lord Walter FitzGerald has interesting "Notes on the St. Laurences, Lords of Howth" in mediæval times; the Rev. St. John Seymour's second paper on "Abbey Ownney, Co. Limerick," is very readable. Other papers are Dr. Cochran's description of "Cromlechs at Barons Court, Co. Tyrone"; Mr. H. F. Berry's "Note on a Statement dated 1634," regarding a point of Dublin topography; and Mr. T. J. Westropp's history of "Carrigunnell Castle, Co. Limerick." The part is well illustrated throughout.

Among the nine papers in *Papers and Proceedings* of the Hampshire Field Club and Archæological Society, Vol. VI., Part I., five are antiquarian. The Rev. T. L. O. Davies's gossip article on "An Old Southampton Newspaper"—the *Hampshire Chronicle* for 1772-1774—makes pleasant reading. At the date named the southern port was beginning to have some vogue as a fashionable watering-place. Mrs. Suckling sends "Notes on the Manor of Stanbridge Earls in the Parish of Romsey Extra," with two charming illustrations of the old house as it is at present. In "The Meon Valley" Mr. H. W. Trinder mingles readably history and topography. Dr. Whitehead offers the fruits of much research in learned "Genealogical and other Notes relating to the De Insula, otherwise De L'Isle, De Lisle, or Lisle Family"; and the Rev. H. G. D. Liveing gives a sixteenth-century glimpse of "Romsey Abbey and Town."

The *Journal* of the Cork Historical and Archæological Society, October-December, 1907, contains much excellent matter and many good illustrations. We have space only to name the chief contents. These are: "Justin MacCarthy, Lord Mountcashel" (died 1694); "Mr. Denny Lane's Reminiscences of Literary and Social Life in Cork"; "A Cork Archdeacon's Medal," by Mr. P. G. Lee; and the continuation of Canon O'Mahony's "History of the O'Mahony Septs."

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

BRITISH NUMISMATIC SOCIETY.—*January 22.*—Mr. Carlyon Britton, President, in the chair.—Fleet-Surgeon A. E. Weightman contributed a comprehensive monograph on "The Copper Coinage of Queen Anne," in which the methods of using dies and puncheons and of preparing blanks were discussed, and the size and shape of the coins and the characteristics of their edges were reviewed. The

arguments derived from these considerations were employed as criteria to distinguish between patterns, restrikes, and coins intended for currency. Among the results achieved it was proved that the farthing numbered 15 by Montagu was only a pattern, and that an extant variation of this piece was the one actually struck for public use. Mr. Weightman had classified all the known varieties of the halfpenny and farthing of Queen Anne, and had compiled lists of them. His paper also included references to historical documents, which throw light on the significance of the designs adopted. In a general discussion which followed the reading of the paper, the opinion of the meeting was expressed that the very rare farthing numbered 16 by Montagu, and misjudged by him to be a jetton, was really a pattern.—Major Freer exhibited a valuable collection of medals and orders, which formerly belonged to General Sir John Harvey, K.C.B., Governor-General of Nova Scotia, of whose services he read an interesting account.—Other exhibitions were: Mr. W. C. Wells, a penny of Henry I., Andrew Type VII., reading on the reverse—*ATSTAN : ON : NORPIE* (Norwich); and Mr. L. A. Lawrence, a noble of the latest issue of Edward III., struck between 1367 and his death; a Noble of Henry IV., having on the obverse the square and stunted lettering which is characteristic of those very rare groats of that King, which portray his emaciated condition; a fine specimen of these particular groats; and a silver plaque bearing a portrait in high relief of King Charles I.

BRITISH ARCHAEOLOGICAL ASSOCIATION.—*January 15.*—The subject of the “denehole” having again arisen, owing to the discovery of fresh specimens near Erith, three papers on this question were submitted to the meeting. In the first Mr. T. V. Holmes restated his opinion that these pits were not mines for chalk, and inclined to the theory that they were grain-pits.—Mr. J. G. N. Clift, Hon. Secretary, dealt with the question in an original manner, taking each of the various theories in turn, and demonstrating mathematically the impossibility of all except the chalk-mine theory. In dealing with this he took as his text the dictum of the Hangman’s Wood Exploration Committee, that because there was no sign of any connexion between the pits underground, and because they appeared to have been kept carefully separated, the one from the other, they could not be called chalk-pits. Mr. Clift maintained that, by the showing of their own report of the explorations, no such careful separation of the pits had, in fact, ever existed, and that, therefore, the strongest argument against the chalk-pit theory was unsupported by any evidence worthy of serious consideration.—Mr. R. H. Forster followed with a paper dealing principally with the chalk-mine theory. He maintained that the objections which have been brought against this view were based on misconception and on the assumption that the pits were of very early origin; of this there was no evidence, nor was there any better proof of the supposed concealment of the shafts. Mr. Forster gave it as his considered opinion that the pits in Hangman’s Wood were chalk-pits pure and simple.—Dr. Birch doubted if the excavations could have been made by other than skilled miners, and would

not accept the idea that they were the work of agricultural labourers.—Mr. Miller Christy ably defended the views of the opponents of the chalk-pit theory, but would not express a preference for any of the rival hypotheses.—Mr. T. E. Forster, as a mining engineer, endorsed Mr. Clift’s views as to the ease and comparative cheapness of sinking shafts through the Thanet sand. He further said that the situation had been obscured by an attempt to give these pits a romantic interest; in his opinion they were simply chalk-pits, and as such they were quite normal.—*Athenaeum*, January 25.

At the meeting of the SOCIETY OF ANTIQUARIES on January 16, Mr. T. S. Bush, of Bath, read an account of the explorations carried out during the last three years on Lansdown, Bath, and exhibited some samples of pottery of an unusual character, several flat circular stones worked in oolite, and a quantity of white glass moulds of various forms.—Professor F. Haverfield suggested, as a working hypothesis, that the Little Down site was occupied shortly before the Roman period, and that the occupants practised metal working. Two of the fibulae, the silver British coin, and (if correctly identified) the piece of currency bar of iron, belong to their time; the pieces of crude copper, iron slag, and lead indicate metallurgy; and the moulds in white local lias may well both be ascribed to the suggested date and be taken as evidence of metal industry. These moulds are remarkable, and almost unique. The only parallels known to him are the moulds for bronze ornamented strainers, jugs, and saucepans which have been found in Egypt, and are ascribed by Schreiber to the Graeco-Alexandrian artists. But these Egyptian pieces are more classical in detail. The Little Down moulds, intended apparently for the handles of *patarae*, or mirrors, and small ornaments, are ruder, and the treatment of the bird’s head on the “attachments” of the handles shows much the same “degradation” of design as appears on many British coins. Professor Haverfield, however, had never seen vessels actually corresponding to these moulds, and the ribbing of the handles could be paralleled only from Roman glass jugs used in this country. The painted pottery found on the site has also occurred at Silchester; it has apparently affinities with Gaulish and other Continental Celtic pottery.—Mr. W. H. St. John Hope stated that several specimens of the turned disks of oolite had been found at Silchester about the basilica and forum in 1892, and were thought by Mr. Fox and himself to be architectural ornaments, perhaps of the forum gateway, etc.

SOCIETY OF ANTIQUARIES.—*January 23.*—Lord Avebury, President, in the chair.—Mr. W. H. St. John Hope read a paper on an inventory of goods of the College of the Holy Trinity, Arundel, taken in 1517, the original of which was exhibited through the courtesy of the Duke of Norfolk.—Mr. William Pearce exhibited a perfect example of a late fifteenth- or early sixteenth-century latten professional cross of English make, with detachable figures for use as an altar-cross.

January 30.—Mr. Philip Norman, Treasurer, in the chair.—Mr. V. B. Crowther-Beynon submitted,

as Local Secretary for Rutland, a report on (1) prehistoric finds at Great Casterton; (2) a Neolithic axehead found at Oakham; (3) a hoard of the Bronze Age from Cottesmore ironstone diggings; (4) Roman remains found at Casterton; (5) Anglo-Saxon discoveries at Cottesmore and Market Overton, including some fine examples of ornamented brooches; (6) part of a Saxon cross-shaft from Lord Ancaster's estate works; (7) part of a mediæval gable-cross at London, etc.

Mr. Reginald Smith described a hoard of Roman bronze vessels and ornaments found on Lamberton Moor, Berwickshire, and exhibited by Mrs. Cochran. It comprised fragments of four *patere*, or skillets, of saucpan shape; four small bowls of wrought bronze, all imperfect; a massive bronze beaded collar (like one from Embsay, Yorks); two small spiral coils of bronze that may have been joined together; two harp-shaped brooches, and another of S-form. The brooches were cemented in a single lump by the rusting of a chain that joined the pair, and all were enamelled in colours. The whole find appeared to have been the ceremonial outfit of some priest or priestess. This view is supported by a parallel find near Packworth, Northumberland, now in the national collection, consisting of a skillet and gold ring bearing inscriptions that are held to refer to the *Dæe Matres*, other gold rings and necklets, a pair of silver brooches, and a mirror, with coins struck about 139 A.D. One of the smaller bronze vessels in the Lamberton Moor find was of British character, and had a round perforation in the base, which suggests its use as a water-clock. Several other examples have been found in England, and they appear to have been placed on the surface of water and allowed to fill through the hole. On sinking in a specified time, the bowl would be replaced on the surface by an attendant, who kept a record and announced the lapse of time at intervals. It was satisfactory to obtain an approximate date for the bronze and brooches, as the deposit must have been made in the closing years of the first or the opening years of the second century of our era.—*Athenæum*, February 8.

The paper read at the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE on February 5 was "Holdenby House and Church, with Plans and Drawings," by Mr. Albert Hartshorne.

The annual meeting of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY was held on January 31, Mr. Fletcher Moss in the chair.—Mr. Ernest Axon read a note on a pedigree roll known as "The Bradshaigh Roll," which was exhibited by Dr. W. E. A. Axon by permission of Lord Balcarres. The roll was dated 1647, and recorded the genealogy of the Bradshaw or Bradshaigh family. Among the representations on the roll was one of the monument known as Mab's Cross, as seen in Wigan Church at the time the roll was made. It was decided to thank Lord Balcarres for his interesting contribution, the features of which were discussed in detail.—Dr. W. E. A. Axon read a paper on forged antiquities, pilgrims' tokens, and Roman inscriptions, VOL. IV.

and exhibited a number of such tokens. One particular in which the forgers had betrayed themselves was the use of Arabic numerals on tokens which in ostensible date were long anterior to our adoption of those numerals.

Dr. Bowman commented on the extraordinary amount of spurious pottery now produced and passed off upon unwary purchasers.

The annual meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND was held on January 28. The usual business matters were disposed of at an afternoon meeting. In the evening the papers read were "Newcastle M'Kynegan, co. Wicklow," by Mr. G. H. Orpen, and "An Account of some Early Christian Monuments found at Gallen Priory, King's County," by Mr. E. C. R. Armstrong.

The meeting of the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY, held at Bristol on January 22, Mr. G. H. Oatley presiding, was of great local interest, for Mr. J. E. Pritchard gave his "Bristol Archæological Notes for 1907," a recital so thorough and so abounding in interesting detail as to give the meeting much pleasure.

At a meeting of the CAMBRIDGE ANTIQUARIAN SOCIETY on January 27, Dr. Stokes read a paper on "Outside the Trumpington Gates before Peterhouse was founded," in which he gave a picture of Cambridge in the thirteenth century, and showed incidentally that "rags" were fashionable 600 or 700 years ago. Mr. G. M. Benton followed with a paper on "Lolworth Church." One of the most interesting features of the interior is a wall-painting. It is quite small, measuring originally 27 inches by 19 inches, and is situated on the north wall of the nave, about 2 feet from the west wall and 8 feet from the ground. At first sight the position appears to be a peculiar one, but Mr. Benton thought the blocked-up nave arcade sufficiently accounts for it. The picture is coarsely drawn, but is of great value, being a rare page in the *liber laicorum* of mediæval England, for it undoubtedly represents the "Incredulity of St. Thomas," a subject very seldom met with in English wall-paintings, although it possesses a sacramental significance, and also occurs in most of the early series of the life of Christ as not only an event of His mission, but also as a proof of His resurrection. Our Lord is standing, and is shown in the act of thrusting the left hand of the kneeling saint into the wound in His side. He is depicted with long hair, which falls on His shoulders, and a pointed beard, while a cruciferous nimbus surrounds the head. His dress is a tunic-like garment falling to the knees, with low neck and tight-fitting sleeves, over which is worn a loose kind of mantle, divided in front, one end being caught up over the left arm. In the left hand He holds the banner of victory, the cross with pennon attached. The legs and feet are bare; rays of light are shown emanating from the wounds in the side and right foot. Crude as the drawing is, the artist has succeeded in giving a certain dignity to the expression. St. Thomas, who is also represented with long hair and a beard, has

a plain nimbus, and is robed in a kind of kirtle and mantle, which give him an almost feminine appearance. In his right hand he carries the Textas, or book of the Gospels, in allusion to his having preached the Gospel in India, a fact which in mediæval times gave the Apostle the appellation of "St. Thomas of India." This last characteristic is unique in the series of English wall-paintings of the same object. The whole picture is outlined in red ochre, and flat tints of yellow and red are used. This was a common mode of execution in the thirteenth and fourteenth centuries, and it is possibly to the beginning of the latter period that this painting may be assigned. As far as Mr. Benton has been able to trace, only four other instances of the "Incredulity" have been recorded. Of these, only two are in existence, and will be found at Rotherfield, Sussex, and St. Albans Abbey.

Mr. Walter Barrow read a paper on January 22 before the members of the BIRMINGHAM ARCHAEOLOGICAL SOCIETY on "Cave Paintings of the Early Stone Age." Two years ago Mr. Barrow visited Central France, where he saw a number of the caves and their drawings. Complete tracings of some hundreds of the drawings have been taken by the Abbé Breuil, of the University of Fribourg, for the Prince of Monaco, who is going to publish a book, and Mr. Barrow was able to obtain copies of some of them. So far as is known, the drawings have never been seen in England before. They were the work of men who lived in the Early Stone Age in caves in Central France and the north of Spain. They included drawings of mammoths, the woolly rhinoceros—both now extinct animals—reindeer, lions, deer, horses, ibexes, and they have only been discovered during the last few years. Prior to this the only known drawings by men of the Early Stone Age were carved on bone or ivory, but those seen by Mr. Barrow were done on the walls of the caves. Some of them were simply scratched by flint instruments on the sides of the caves, and others were filled in with colours either of red ochre, charcoal, or black oxide of manganese. Many of them were exceedingly well done, and no animal drawing anywhere equal to them had been done except in comparatively modern times. None had been discovered in this country, and none were likely to be discovered, because only one drawing of that period had been found, and that was a drawing on a piece of bone. Probably, said Mr. Barrow, in the Early Stone Age the men in Central France were much more civilized than in England, the greater part of which country would be covered by ice for a much longer period than in France. The drawings were shown by means of lantern slides, and an interesting explanation of them was given by Mr. Barrow.

The monthly meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND was held on February 10, Sir James Balfour Paul in the chair. The Rev. Dr. King Hewison, Rothesay, read a paper on the origin of Bonds, or Covenants, in Scotland, with special reference to the extant examples of the various National Covenants. Bonds of Maurent gave chief-
tains a power which menaced constitutional govern-

ment, and all such bonds of alliance were made illegal in 1424 and 1503; but these statutes were modified after the Reformation, so as not to apply to bonds or conventions for the maintenance of laws and liberties in Church and State already declared lawful. These Acts, ratified in 1640, were on the Statute-book till 1662, when an Act was passed declaring all leagues and covenants, and specially the National Covenant and the Solemn League and Covenant, to be in themselves unlawful oaths. By an Act of 1685 the covenants were again made treasonable, and while this last Act may have been annulled by restrictive legislation at the Revolution, it was finally repealed by the Statute Law Revision Act of 1906. Dr. Hewison gave a detailed account of the origin of the various religious covenants in Scotland from 1556 till 1643, stating in whose custody the most famous examples extant are preserved. The Godly Band of 1557, the earliest extant, is preserved in the National Museum of Antiquities. The King's Confession of 1580 is a treasure in the Advocates' Library. The still more famous National Covenant of 1638, signed in Greyfriars Church, hangs in the museum of the Corporation of Edinburgh, and the repositories of several copies of the Solemn League and Covenant of 1643 were mentioned. Of the earlier covenants fifty-six examples were described, and of the Solemn League seventeen examples, and photographs of the most important copies of the different Covenants were shown on the lantern screen. Dr. John Aitken, Ardenlea, Falkirk, gave a notice of some peculiar cupped stones in the parish of Colmonell, Ayrshire, illustrated by limelight views. In the third paper, Mr. A. O. Curle, secretary, passed under review a MS. belonging to the Society, containing the kitchen and buttery accounts of the tenth Earl of Angus's household in Glasgow and the Canon-gate in 1608. After a brief sketch of the career of that nobleman, showing how he came to be in ward in Glasgow, Mr. Curle pointed out the various matters of interest in the account, which was kept with great minuteness and care, the supplies of each department being balanced daily. The butcher meat, bought in large quantities, was reckoned in "steaks," and not by weight, and consisted of beef, mutton, and veal. Poultry was abundant, and during summer moor-fowl and partridges appeared frequently. With the exception of herrings, no salt-water fish was apparently obtainable in Glasgow, though the Clyde yielded salmon and trout. In Edinburgh, however, besides herrings, there appear also whittings, haddocks, flounders, dried cod, and oysters. The occurrence of shortbread, buns, and penny pies was noted, and articles known as saisters appeared to be of the nature of sausages. Mr. Curle also drew attention to the vegetables and fruit appearing in the account, and to the occasional advent of visitors as indicated in the marginal notes.

On Feb. 14 the Rev. E. Ceredig Jones lectured before the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY on "The Battle of Catterth." The great poem of Aneurin, he said, takes us back to the grey twilight of British history, and it is almost impossible to identify the scenes of the conflict with places now familiar. The poet was both ruler and bard, and,

being present in the contest for supremacy at Cattraeth, he very naturally celebrated the event, not as an historian, but as a poet who extolled the virtues of his fellow-warriors and lamented the loss of life and land. The lecturer traced the history of the Celtic race, who, he said, came to Britain from two sources: the Goidels from France, and the Brythons from Belgium. Those who participated in the great battle of Cattraeth were chiefly members of the Brythonic branch. The battle was fought about the year 570 near the rampart called Catrail, which at one time extended from Solway Firth to the Firth of Forth. The conflict, in which tremendous forces were engaged, lasted a whole week, and the loss of life was awful. "In one part of the field," says a commentator, "such a terrible carnage ensued that there was but one man left to scare away the birds of prey which hovered over the carcasses of the slain!" Eventually the deadly conflict between Celt and Saxon ended in the latter being victorious. Now for all practical purposes the lion and the lamb lie down together, but the dispossessed Celt cannot help feeling sometimes, when his patriotism runs high, that the lamb is inside the lion.

Other meetings have been the annual meeting of the SHROPSHIRE PARISH REGISTER SOCIETY on February 1, Sir Offley Wakeman presiding; the annual meeting of the YORKSHIRE ARCHÆOLOGICAL SOCIETY on January 31; the annual meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES on January 29; the BRIGHTON AND HOVE ARCHÆOLOGICAL CLUB on February 5, when Miss Russell Davies lectured on "Some Sussex Castles," with lantern-slide illustrations; the EAST RIDING ANTIQUARIAN SOCIETY on January 22; and the HALIFAX ANTIQUARIAN SOCIETY on February 5.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE KING OVER THE WATER. By A. Shield and Andrew Lang. With nine illustrations. London: Longmans, Green and Co., 1907. 8vo., pp. xiv, 499. Price 15s. net.

"If I might make a suggestion to historical students of leisure, it is this: The Life of the old Chevalier (James III.) has never been written, and is well worth writing." Thus Mr. Andrew Lang wrote eleven years ago in the preface to *Pickle the Spy*. Now he has taken his own hint, and, in collaboration with Miss A. Shield, has produced a book which, besides being a fascinating biography, is also a valuable contribution to the political history of the seventeenth and eighteenth centuries.

The old Chevalier was born in the eventful year of

1688, and thus the opening chapters of his life are perforce concerned with the abdication of James II. and the accession of William of Orange. The commonly accepted version of these events would seem to be that of Macaulay, who depicts a free people throwing off the yoke of a tyrannical King, and gaining by this step the blessings of peace and content. Miss Shield and Mr. Lang tell a different tale. After picturing in attractive colours the last Stuart Sovereign *de jure et de facto*, they show that the invitation sent to the Prince of Orange was far from spontaneous, point out that William, for some time after his landing in England, was joined by hardly any one of consequence, and that, throughout his reign, he was anything but popular with his English subjects.

The above, and other topics which belong to the purely historical side of their subject, are handled with singular skill by Miss Shield and Mr. Lang; but, interesting as they are, it is pleasing to turn from them to the more personal side of this biography. By many of his Whig contemporaries, and even by numerous recent historians, the Chevalier has been represented as a coward, a bigot, and a fool; while in *Esmond* he is shown as a heartless rake, caring little save for his own pleasure, and setting no value on the services of those who risked life in his cause. The researches of James's present biographers fully show the falsity of this picture. Far from being a coward, the Chevalier early won distinction as a soldier; fought well against Marlborough in the War of the Spanish Succession, and, by his bravery at Oudenarde and Malplaquet, elicited the applause of both friends and foes. The charge of bigotry, repeatedly brought against him, is quite unmerited, and has no foundation in fact. A devout Roman Catholic, James firmly refused to become a Protestant when it was suggested to him that such a step would do much to endear him to his countrymen; but he had no desire to coerce others into his form of faith, and, by sentiments which he expressed in many letters and declarations, it is obvious that he was a man of exceptional tolerance in religious matters. The idea that he was a fool is absurd. A competent man of business, he had his pen constantly in hand, and, as his biographers note, his style in correspondence is marked at once by grace and lucidity. He numbered among his friends many men of letters, and one of these, Fénelon, has recorded his high opinion of James's intellectual capability.

After reading Miss Shield and Mr. Lang, no one could entertain for a moment the theories promulgated by Thackeray concerning the Chevalier. The writers bring forward many things which show the absurdity of charging James with ingratitude to his adherents, and clearly prove that the Chevalier who goes to Castlewood is not the Chevalier of authenticated fact.

W. G. B. M.

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THE OLD SILVER SACRAMENTAL VESSELS OF FOREIGN PROTESTANT CHURCHES IN ENGLAND. By E. Alfred Jones. London: J. M. Dent and Co., 1908. Royal quarto, pp. xxx, 48, Plates XXII. Price 21s. net.

In this volume Mr. Alfred Jones has added to his works on gold and silver plate yet another, which

is by no means the least interesting of the series. The historical branch of the subject is extremely fascinating, while to many of those who are already acquainted with the ups and downs of these foreign churches, and the extinction of not a few, the survival of so much ancient plate which belonged to them will come as a surprise. Having regard to the period during which these churches were most flourishing, the seventeenth and eighteenth centuries, no high artistic excellence could be looked for in the metal-work; nevertheless, there are several examples given in the illustrations which are quite of the best class of the time, and, indeed, very beautiful specimens of the silversmith's art. Such, for instance, is the silver beaker, of the date of about 1575, from the now defunct Dutch church of Norwich, which has escaped the melting-pot and is now in private hands. This vessel, which is engraved with strapwork bands and arabesques, is in the form of an ordinary drinking mug, which seems to have been generally adopted by the Dutch and German congregations in place of the older chalice form which was mainly adhered to by the French Protestants. One very remarkable feature of this collection is the large amount of armorial plate to be found in the German churches. Nearly all the eighteenth-century plate is so decorated; and a flagon belonging to the Church of St. Paul, Goulston Street, Aldgate, presented by Prince Louis of Hesse in 1705, requires more than half a page of the book to blazon the arms.

Perhaps the most interesting collection of plate is that belonging to the French Hospital, Victoria Park, London, although its connexion with that institution is both recent and accidental. This was the sacramental plate of the now destroyed Church of All-hallows-the-More, Thames Street, which was the official church of the Hanseatic League in London before the final suppression of the Kontor by Queen Elizabeth. The German merchants who continued to trade in London after they had ceased to be a corporation kept up their association with this church; for we find that when Wien rebuilt it in 1683, after the Great Fire, Jacob Jacobsen, who was one of the founders of the first High German Lutheran Church in London, and who is named in the royal charter of 1673 permitting its erection, presented Allhallows-the-More with the very beautiful oak screen, fortunately saved at the destruction of the church, and now preserved in St. Margaret, Lothbury. Doubtless, then, these identical vessels, if not actually due to their benefactions, were used by the German merchants until they had a church of their own.

The illustrations are well executed, four being in photogravure, and the book is of great value, not only to the admirers of silver plate, but to all interested in the question of the foreign settlements in this country.—J. T. P.

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NUNBURNHOLME: ITS HISTORY AND ANTIQUITIES.

By the Rev. M. C. F. Morris, B.C.L., M.A.
Map and eleven illustrations. London: *Henry Frowde*, 1907. Demy 8vo., pp. viii, 312. Price 12s. 6d. net.

The name of the little village among the East Yorkshire wolds, the history of which is here given,

was made familiar to thousands of readers by the ornithological work of its former rector, the late Rev. F. O. Morris; and now his successor and youngest son has given us a book which in many respects is a model of what such a book should be. Incidentally, it bears striking testimony to the value of local traditions as materials for history. It is a volume not unworthy to be placed beside the classic *Forty Years in a Moorland Parish* of the late Dr. Atkinson, and higher praise it would be difficult to give. Although Nunburnholme is but a tiny place, its history is full of interest. Not only have there been found in its vicinity abundant traces of prehistoric man, as well as of the Roman occupation, but Mr. Morris is able to trace its manorial history from the Domesday Survey—prior to which the manor belonged to Earl Morcar—in considerable detail. At the date of the Survey the manor was held by a thane named Forne, an ancestor of the Greystoke family, with whom it remained for centuries, passing by marriage to Dacres and Howards—the latter became Earls of Carlisle in the seventeenth century—and about 1770 by sale to the Duke of Devonshire; by sale again to George Hudson, the "Railway King," in 1847, by whom it was soon sold to Lord Londesborough, to whose grandson, the present Lord Londesborough, it still belongs. The village takes its name from a Benedictine priory for nuns which existed here for four centuries. Regarding this nunnery, the church and benefice, the rectors, parish registers, field-names and dialect, Mr. Morris has much matter of the greatest interest. Chapters on Elizabethan Nunburnholme, agricultural notes, families and birds and flowers, with sundry appendices and a capital index, complete a full, well-written and valuable book, which it is not too much to say is one of the most important contributions to local history produced in recent years.

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NOTES ON THE EARLIER HISTORY OF BARTON-ON-HUMBER. By Robert Brown, F.S.A. Vol. II. With many illustrations, plans and map. London: *Elliot Stock* [1907]. Crown 4to., pp. xvi, 238. Price 15s. net.

This second volume, stout and handomely appraised, of Mr. Brown's carefully detailed history of the old town, which he believes to have been once a Roman port, is very welcome. In it the account is carried on from 1154 to 1377—the end of Edward III's reign—with several appendices dealing with sundry matters of later date, such as lists of chantry priests, Vicars of Barton, and Lords of the Manor; the pedigree of the family of Rudston, and some Lincolnshire mediæval female names. The volume, besides illustrating the onetime importance of Barton as a naval and trading centre, contains not only much that bears on the history of families of note, such as the houses of Gilbert of Gaunt and of Beaumont, but also much family history of lesser folks, and is especially worth consulting with regard to place-names. The ecclesiastical history of the town is fully treated, while special attention is paid to the remarkable heraldic display which once adorned the walls of the Chapel of All Saints, rededicated as the Chapel of St. Mary; and a good

deal is added to the already full account in the first volume of St. Peter's Church, of which there are several good illustrations. Among these are reproduced several photographs of the carved heads above the pillars at the spring of the outermost moulding of the arches, which, in some cases at least, appear to be portraits, somewhat conventionalized. One is certainly intended to represent Edward II. Another, the third head on the south side of the nave, reproduced above, which, as Mr. Brown says, "apparently presents a powerful character sketch," seems to be the head of a Templar, and is assigned by the author conjecturally, but with good reasons advanced, to De Moley, the last Grand Master of the Temple, who

ANCIENT BRITAIN AND THE INVASIONS OF JULIUS CÆSAR. By T. Rice Holmes, Hon. Litt.D. (Dublin). With forty-four illustrations and three maps. Oxford: Clarendon Press, 1907. 8vo., pp. xvi, 744. Price 21s. net.

The voluminous but lively notes and appendices to this work show that at different seasons Dr. Rice Holmes might have been met tramping the Kentish coast or gazing from the deck of a Channel steamer in search of the *angusti montes* which Julius Cæsar noted before him! He has laid many a witness under contribution, from Sir John Evans to Inspector Rough of the Thames Conservancy. And, as any student accustomed to research among books of



THIRD HEAD, SOUTH SIDE OF NAVE, ST. PETER'S CHURCH, BARTON.



FIRST HEAD, NORTH SIDE OF NAVE, ST. PETER'S CHURCH, BARTON.

was terribly tortured and then burned alive in 1313. The female head reproduced above is the first on the north side of the nave. It shows a lady attired in an elaborate head-dress and wimple of the fashion of Edward II.'s reign, and may possibly have been intended to represent Alice, wife of De Beaumont, and daughter of Alexander Comyn, Constable of Scotland. In his two volumes on Barton Mr. Brown has made an addition of no small value to the library of Lincolnshire topography. They are well-printed and produced, and are supplied with three indexes—Authors, Barton, and General. The illustrations, which are numerous and good, include the arms of Beaumont in colours.

reference and "authorities" can discern, a prodigious amount of sifting and "midnight oil" must have been given to the production of this bulky book. We beg leave to congratulate Dr. Rice Holmes heartily upon its appearance, for it is a very serious contribution to the literature of our island's early history, and a masterpiece from a scholar's workshop.

We are not, indeed, sure that Dr. Holmes has been happy in the choice of a title for his work. "Ancient Britain and the Invasions of Julius Cæsar" is, at the best, a cumbersome phrase, and is certainly a bad book-shelf label. It suggests an antithesis which does not exist; it seems both general and particular. But the

title of a work of this kind is, after all, not likely to deceive or deter any reader for whose use or profit it was intended. No one can cavil at Dr. Holmes's internal arrangement of his volume, the first part of which is given to an ordered résumé of the development of Britain from Tertiary man, through the Palæolithic, Neolithic, Bronze, and Early Iron Ages, down to the coming of Cæsar. In a style that is conspicuously lucid and attractive for a laborious work of this kind, we are informed on a host of points which will ever remain problems, but on which it is well to have the range of "evidences" set out and compared. Dr. Holmes is frank enough to admit puzzles where they baffle solution—e.g., the provenance of Palæolithic man. He makes a sage remark about his "culture," when he observes that "we marvel even more at the mental stagnation of the primeval savage than at the skill which he had laboriously attained." In the chapter on the Neolithic Age we have a full examination of social manners (e.g., the treatment of women, clothing and ornaments, the extraordinary custom of *couvade*, and sepulture). In writing of the Bronze Age, Dr. Holmes puts forth the suggestion that the comparative richness of Wiltshire in ornaments may be due to Stonehenge having been a hallowed centre for the burial of chieftains and their families from all parts. A generous meed of praise is given to Pytheas the Massiliot, who in the age of Alexander brought Northern Europe within the ken of the Greeks, as "the forerunner of Columbus." The figure of the remarkable Water Eaton fibula on page 240 invites comparison with the late Celtic hinged locket which last May (1907) was found on a Roman site near Aldeburgh in Suffolk.

The singularly interesting maps which appear in this work bring the reader to the author's vigorous and thorough exhaustion of the materials bearing on Cæsar's invasions of Britain. It is impossible here to survey the field with Dr. Holmes, or to check his inferences from Cæsar's textual records. He quotes one of the pithy sayings of Tacitus, that "Julius must be regarded as having indicated, rather than transmitted, to posterity the acquisition [of Britain]." There can be little doubt but that the importance of Cæsar's expeditions has been underestimated by historians. "He directed the course of British history into a new channel," by announcing to the Britons that Rome was coming to include their island in her sway. Even though he stayed only a few days in 55 B.C., and a few months only in 54 B.C., the mark of Cæsar was a mark made for all time. Dr. Holmes, among the many themes handled in the second part of this volume, demonstrates that Portus Itius was Boulogne, and that the point where Cæsar landed on August 26, 55 B.C., was between Walmer and Deal; that London, even if an unimportant town, existed before the Roman invasion, together with a number of topographical points.

Short sections deal with "Deneholes," "Stonehenge," "The War-Chariots of the Britains," and, among other questions, "Where did Cæsar cross the Thames?"

An excellent index, besides the contents-tables, completes a volume which is a worthy issue of the Oxford Clarendon Press.

MEMORIALS OF OLD DERBYSHIRE. Edited by J. Charles Cox, LL.D., F.S.A. With many illustrations. London: *Benrose and Sons, Ltd.*, 1907. Demy 8vo., pp. xvi, 394. Price 15s. net.

As all antiquaries know, Dr. Cox has done much in previous works to elucidate the history and describe the ecclesiastical fabrics of his native county; and in entrusting the editorship of this volume of the "Memorials" series to his hands the general editor did the obviously right thing. It is an unusually portly volume, and the editor remarks that the wealth of material is so abundant that there would be no difficulty in speedily producing a companion volume on similar lines. We should like to see this done; but, indeed, the same might be said of any one of the beautifully-produced and finely-illustrated issues in this well-conceived series of county "Memorials." The fifteen chapters in the volume before us are all readable and useful contributions to the county's history, but at least three may be marked as of special value and interest. The first is the opening chapter on "Historic Derbyshire," by the editor, Dr. Cox, which admirably summarizes the general history of the county from prehistoric times to the peaceful days of the present century. The second is "Roods, Screens, and Lofts in Derbyshire Churches," by Mr. Aymer Vallance. Similar papers by Mr. Vallance have been a distinguishing feature of one or two previous volumes in the series—notably of that on Kent. All ecclesiologists may well feel grateful to Mr. Vallance for this important and splendidly-illustrated paper, which fills eighty pages. It is a thoroughly good and practically exhaustive piece of work. Derbyshire screenwork has suffered much and grievous maltreatment, but enough excellent work remains to make this chapter of particular interest and importance. The third outstanding section of the book is what the editor well calls the "delightfully vivid chapter by Sir George R. Sitwell on the country life of a Derbyshire squire of the seventeenth century." Based on authentic documents, it traverses sundry *dicta* of picturesque, but not too accurate, historians, and gives a very pleasant and real picture of country family life in the days of Charles II. The nature of the other papers can only be briefly indicated. Dr. Cox, besides the introductory historic sketch, writes on the "Derbyshire Monuments to the Family of Foljambe," and "Plans of the Peak Forest"—most of which still in existence are of Charles I.'s time. "Prehistoric Burials" are dealt with by Mr. John Ward; "Prehistoric Stone Circles" by Mr. W. F. Andrew. "Swarkeston Bridge," which has been described and figured in the *Antiquary* by Mr. George Bailey, is here the subject of a brief paper by Mr. W. Smithard. "Repton Abbey, Church, Priory, and School" are described by the Rev. F. C. Hipkins; "The Old Houses of the County," by Mr. J. A. Gotch; and "Wingfield Manor House," by Mr. G. Le Blanc Smith. Mr. S. O. Addy writes on "Offerton Hall," and discusses "Derbyshire Folk-Lore." The Hon. F. Strutt sends a short paper on "Jedediah Strutt," the founder of his family's fortunes; and Mr. C. E. B. Bowles has a very interesting account of "Bradshaw and the Bradshaws." The illustrations, largely photographic,

both on separate plates and in the text, are excellent, and there is a good index.

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A HISTORY OF THE MINORIES, LONDON. By the Rev. E. M. Tomlinson, M.A. With thirteen illustrations. London: *Smith, Elder and Co.*, 1907. Demy 8vo., pp. xvi, 417. Price 18s. net.

Few probably of the many who daily pass along the street which is now the principal northern approach to the Tower Bridge give a thought to the name it bears, but to which it really has no good claim. The name was transferred "from the precinct to which for centuries it solely applied, and which lay upon its eastern side." The members of the "Sorores Minores" of the Order of St. Clare were commonly known as Minorettes, and their house as the Minories, and it is of this special home of the sisterhood that Mr. Tomlinson here tells the history in a series of readable chapters, abounding in valuable detail. After a brief introduction and chapter on the origin and growth of the Order of St. Clare, the author treats, in three full chapters, the history of the Abbey of the Minories from its foundation by Edward, Earl of Lancaster, and Blanche, his wife, in 1293, to its suppression in 1538. For ten years thereafter the precinct belonged to the Bishop of Bath and Wells; it was acquired in 1548 by exchange by Edward VI., who granted it to Henry Grey, Duke of Suffolk. By sale and forfeiture and re-sale it passed through various hands, till in 1563 it was bought by Queen Elizabeth. Being converted into storehouses and workshops for the Ordnance Department, it retained its military character under Tudor, Stuart, and Civil War times till 1673, when the precinct passed into the possession of Sir William Pritchard. Thenceforward its history is unimportant. The brief outline thus sketched of the history of the Minories is filled in by Mr. Tomlinson with an abundance of detail regarding the various holders of the precinct, the regulations for its management as part of the Ordnance Department, the various Lieutenant-Generals of the Ordnance, and the like. Yet more interesting are the chapters which follow on the Rights and Privileges of a Peculiar—a very curious and prolonged byway in city history, for the Liberty of the Tower of London, within which the Minories was included by James II., did not finally become extinct till 1894—on the clergy, clandestine marriages (for which the Minories, like other privileged places, was notorious), the church, churchyard, vaults, burial regulations, and on parochial organization and government (with many extracts illustrating the history of poor relief and other details of parish administration). Some brief historical notices, an account of the registers, tables of fees, and a fair index conclude the volume. The illustrations, which include four fine portraits in photogravure, deserve a word of hearty praise. Mr. Tomlinson has turned large collections of material to excellent account, and is fully justified in believing that, "although the events recorded took place, for the most part, within a very limited area, they may not be without some little value in illustrating the forces and influences which for centuries have been at work in making the English people what they are."

THE ITINERARY OF JOHN LELAND. Parts IV. and V. Edited by Lucy Toulmin Smith. London: *George Bell and Sons*, 1908. Foolscap 4to., pp. viii, 192, and folding map. Price 12s. net.

We are glad to welcome these additional parts of Miss Toulmin Smith's valuable edition of Leland, which form a comely, well-indexed volume of some two hundred pages, made the more interesting by a map showing the routes taken by this active antiquary about the years 1535-43. Part IV. is not strictly Itinerary, but consists of notes, chiefly on men and families in certain counties, which in some cases were extracted from family pedigrees, and in others from verbal information given him by the local gentry. Part V. is narrative Itinerary, through no fewer than thirty English counties, though Lincolnshire, Oxfordshire, Shropshire, Staffordshire, Warwickshire, and Worcestershire are those to which the chief space is devoted. As a sample of Leland's style, to those who are not acquainted with his writing, the following paragraph as to a town of much celebrity in the Midlands may be cited:

"The bewty of Bremischam, a good market towne in the extreme partes that way of Warwicke-shire, is in one strete goynge up alonge almoste from the lefte ripe of the broke up a mane hille by the lengthe of a quartar of a mile. I saw but one parsche church in the towne. There be many smithes in the towne that use to make knives & all maner of cuttyng tooles, & many lorimars that make byts, & a greate many naylors. So that a great parte of the towne is mayntayned by smithes. The smithes there have yren out of Staffordshire and Warwike-shire & see coale out of Staffordshire."

The appendix, which covers about fifty pages, is not Itinerary, but a detached part of Leland's *Collectanea*, which contains extracts relative to the main to Warwickshire, Worcestershire, and Staffordshire, such as the lives of St. Winifred, St. Neots, and St. Guthlac. It is almost needless to repeat that Miss Toulmin Smith, in bringing out this new and well-printed edition, is being of inestimable service to all topographical writers.

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An exceedingly useful little pamphlet has just been issued by the Board of Education entitled *Topographical Index to the Measured Drawings of Architecture which have appeared in the Principal British Architectural Publications*, which may be obtained at the Victoria and Albert Museum, or from Wyman and Sons, the printers, for the modest sum of three halfpence. It has been prepared at the suggestion of the Phené Spiers Memorial Committee, who have been engaged since the summer of 1906 in collecting for the National Art Library, from architects and others, original drawings of ancient buildings which would otherwise have been destroyed or forgotten, and making them available for the use of students and visitors to the Library. The Index has been compiled from the different "sketch-books" issued by various societies, of a more or less private character, of which the most important is the *Architectural Association Sketch-Book*, founded in 1867, and still in course of publication, as well as from the periodicals devoted to architectural affairs, such as the *Builder*, the

Building News, and others. A few consecutive items selected at random will, perhaps, give the best idea of the scope and value of the work. Page 17 begins:

Cauffry (Oise): Church. Johnson (R. J.). *Building News*, 23, ii. 1877.

Cawston: Church. Smith (F. J.). Details. *Building News*, 6, xii, 1901. Walker (H.) and Medland (J.). (7) *Spring Gardens Sketch-Book*, 1878.

Châlons-sur-Marne. Burges (W.) and Vacher (S.). Spire. *Architectural Association Sketch-Book*, 1883.

Charité-sur-Loire, La: Abbey. Perry (I. T.) and Henman (W.). Chapels (3) *Architectural Association Sketch-Book*, 1868-1869.

Charlcoate: Hall. Farquharson (H.). Gatehouse. *Architectural Association Sketch-Book*, 1899.

Chartham: Church. Mitchell (A. B.). (2) *British Architect*, vol. xxiv., p. 210, etc. Pryce (T. E.). (2) *Architectural Association Sketch-Book*, 1881. J. T. P.

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Among the pamphlets before us is Part II. of Mr. Henry Harrison's concise etymological dictionary of the *Surnames of the United Kingdom* (Eaton Press, 190, Ebury Street, S.W. Price 1s. net). This certainly promises to be a very useful work of reference. It would be easy to cavil at certain entries; but on the whole Mr. Harrison's undertaking may be warmly commended to all students of both surnames and place-names. It will be completed in about twenty parts. We have also received Nos. 49 and 50 of the Hull Museum Publications (price 1d. each). No. 49 is the usual illustrated *Quarterly Record of Additions*, and No. 50 the *Annual Report* for 1907. Both testify to the activity of the curator, Mr. T. Sheppard, and to the excellent educational work being done by the Museum.

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Several quarterlies reached us too late for notice last month. We welcome the January issue of the *Reliquary*, the first for which the new editor, Dr. Cox, is entirely responsible. It contains illustrated articles on "The 'Treasure of Sant' Antonio' in Padua," by Mr. R. W. Carden; "The Rubens Tapestries at Bramshill," by Rev. P. H. Ditchfield; "Abo, the Ancient Capital of Finland," by Mr. J. Tavenor-Perry; and "Some Interesting Essex Brasses," by Messrs. Christy, Porteous, and Bertram Smith, who must surely have nearly exhausted that subject. The number devotes special attention and much space to notices of new books and lists of new publications, home and foreign. The *Ulster Journal of Archaeology* for November last is belated, and seems hardly up to its usual standard. Hugh O'Donnell, Parish Priest of Belfast, 1770-1814; The Hills of Hillsborough; The Ulster Civil War, 1641; and The Abbey of Holy Cross at Woodburn, near Carrig-Fergus, are among the subjects discussed. The *Essex Review*, January, is an excellent number. Especially interesting, and not to Essex folk only, are the articles on "Wickford, Essex, and Wickford, Rhode Island, U.S.A.," by the Rev. F. D. Pierce, with several illustrations of the American town, and on "Some Obsolete Farm Implements"—a capital subject—by Mr. Miller Christy. Among the other

contents are an obituary notice, with portrait, of the late Mr. I. Chalkley Gould; "Hadleigh Rectory, 1825-1868," by Rev. Dr. Andrew Clark; and "The Churchyard Cottage at Theydon Garnon," an ancient clergy-house, by Mr. H. H. Collett. Essex folk ought to support this *Review* warmly. The *Berks, Bucks and Oxon Archaeological Journal*, January, contains a rare deed relating to "The Priory of Poghley," an article by Mr. Walter Money on "Stanton Harcourt and its Manor," and other miscellaneous matter of local interest.

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The *Architectural Review*, February, is largely concerned with modern building—there are many fine illustrations of the new *Morning Post* offices—but there is a concluding article on "Morden College, Blackheath," charmingly illustrated, while the "Notes of the Month" contain some alarming photographs of the cracking walls of Winchester Cathedral, and some deservedly caustic remarks on recent mishandling of Iona Cathedral. We have also received *Rivista d'Italia*, January; the *American Antiquarian*, January and February; a good catalogue of second-hand books from Messrs. W. N. Pitcher and Co., Cross Street, Manchester; and the *Report* of the Smithsonian Institute, Washington, for 1906.



Correspondence.

FASTING.

TO THE EDITOR.

WOULD some correspondent favour me with the titles of any volumes, pamphlets, or articles which have appeared giving accounts of the best known cases of voluntary or involuntary instances of abstinence from food for lengthened periods?

I am proposing to deal with a case of "bewitchment" and consequent prolonged fasting on the part of the victim, which took place at Ware in 1699, and I am anxious to look up authenticated cases of prolonged abstinence from nourishment.

W. B. GERISH.

[There is a note on "A Fasting Woman of the Thirteenth Century" in *Notes and Queries*, 6 S., iv. 27; notes on "Fasting Men and Women," *Ibid.*, 7 S., ii. 406; iii. 33; xii. 349, 394; and cf. 9 S., iv. 107. There was an article by Dr. Axon, embodying a reprint of a rare black-letter tract, entitled "The Fasting Girl of Schmidweiler in the Sixteenth Century," in the *Antiquary* for 1901—vol. xxxvii., pp. 269-272, 305-309.—ED.]

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

